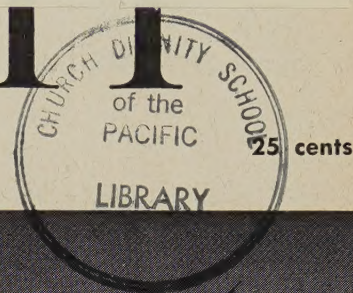


The Living CHURCH

September 25, 1960

CH DIVINITY SCHOOL
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A LGS A



High in the Rockies, a labor of love [p. 10].

C.S.I. TODAY [P. 12]

TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Discipline

A mother said to me, "I'm distressed about our Church school. One of my children is in a class that just raises Cain because the teacher cannot control them, and the other has a nice old lady who has been teaching for 40 years but has no understanding of little children."

Parents have a right to expect good teaching in their parish school. They occasionally realize that all is not well and protest. In most cases, it is true, they do not know what constitutes good teaching, or they blindly trust the Church to be doing its best, never having visited a class. The most frequent criticism reflected by parents is that there is no discipline. The parents hear this when their child reports regularly that "He lets us do anything," or, "Wilbur just laughs all the time and teases us, and our teacher doesn't stop him." Eventually a parent remarks to the rector that her child is in a pretty wild class, and can't something be done about it?

Good order, a working discipline, is a characteristic of any successful school. Fortunately, most adults called into teaching in the Church school manage rather well, and cannot complain of the conduct of their children. It is the exception that calls for attention and solution.

The normal adult placed in charge of a group of children, whether he is a trained teacher or not, realizes that good order is necessary if he is to accomplish any teaching. There are, however, factors beyond the teacher's control which have to be considered and often dealt with by the school administration.

The open hall, with several classes and the resulting noise and distraction (still the case with hundreds of parishes, large and small) makes control difficult. Much of the teacher's energy is called upon simply to keep the class quiet — for the sake of the other classes, and for the teacher's personal pride. He may hope for a separate room, but this may not be the solution. For example:

A parish had completed improvements making several extra classrooms, and the rector had assigned an especially noisy class to one of the rooms. Yet the teacher reported that the class was still as unmanageable, indeed even noisier since they were now out of public notice. This class had acquired a habit and pattern of loudness, constant talking, and general rudeness, which was rooted in the teacher-pupil relationship. (This was the fun of going to Church school!) It required a new teacher, with specific plans for activ-

ity and learning, plus the transfer of two ringleaders, to save the class from a possible year of futility.

There are many interweaving factors in this problem of class discipline. The children, as a group, may be overenergetic, above average intelligence and thus more quickly bored by poor teaching, or unconsciously resistant. A teacher remarked, "I have trouble with an extra smart class, and with one that is made up of dumb kids. I prefer the ones in between." But, while the ones "in between" may make up the largest proportion of our world and form the ordinary happy class, we fail if we cannot manage the other two extremes.

The calm, controlled attitude of the teacher may be the best source of the same kind of conduct in the children. Two little boys were fighting — the one chasing the other about the room in violent anger with a stick. The teacher, as we watched, caught the angry boy's hand, drew him to her, and said softly and comfortingly, "There, there. It's all right," and other words of gentle understanding. She held him in her arms for a little while, after which he returned to his place happily.

The average person might have said abruptly, "Here. Stop that! We don't allow this here. The idea! Put that stick down!" The violence would have been ended, but the child would have still been disturbed, angry, and resistant.

The usual reaction of an adult to a child's annoying conduct is to stop it



abruptly, with authority. This is not really discipline, but the use of the police power, backed by the energies of adult resentment and physical superiority.

Genuine discipline [note the word, which contains the word *disciple*] is a person-to-person relationship — the acceptance of leadership and of a friendly, trusting, "we" attitude. It is not imposed from above, nor are the expected "good manners" of children who "ought to know how to behave" (as some adults would demand).

One of the prime tests of a person's capabilities as a teacher of children is their capacity to win their good will, yet to accomplish a definite, though flexible curriculum of experience. Well prepared lessons help. Knowing some of the arts, devices, and procedures of skilled teaching helps. But the teacher's own underlying attitude of affection and trust toward his class, plus determination and purpose, is the real source of that discipline which is truly "disciple-ing."

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Many-Sided Make-Up

ST. PHILIP NERI. By Marcel Jouhandeau. Translated by George Lamb. Harpers. Pp. vi, 129. \$2.75.

St. Philip Neri (1515-1595), said to have been the most popular figure in Rome at the height of his career (if career be the right word to use), was a man of great gentleness and gaiety, who loved to mingle with all sorts and conditions of the human species. His many-sided make-up is well brought out by Marcel Jouhandeau in *St. Philip Neri* (translated by George Lamb).

Somewhat less palatable to 20th-century readers than his geniality of disposition are the ecstatic states, the levitations, the mystical trances and related phenomena to which St. Philip Neri appears to have been subject:

"From this time onward Philip slept only one hour a night. We know that since he had started saying Mass in the oratory next to his own room he had always done so behind closed doors. . . .

"Thus Philip would spend hour after hour before the chalice, generously filled with Wine. He would drink the Wine slowly, a few sips at a time, with his eyes fixed on the *Pietà* over the altar.

"After about two hours of this kind of peaceful contemplation the servants would reappear, but only on a prearranged signal. Then the windows would be opened" (p. 123).

This is hardly the Liturgical Movement!

FRANCIS C. LIGHTBOURN

Books Received

MORALS AND MAN. By Gerald Vann, O.P. Sheed & Ward. Pp. 223. \$3.50.

WITH MY OWN EYES. A Life of Jesus. By Bo Gieritz. Translated from the Swedish by Maurice Michael. Macmillan. Pp. 236. \$4.50.

FAITH AND LEARNING. Christian Faith and Higher Education in Twentieth Century America. By Alexander Miller. Association Press. Pp. xvi, 217. \$3.50.

WHY DID IT HAPPEN TO ME? Christian Answers to Questions About Faith and Health by David Belgum. Augsburg Publishing House. Pp. 110. Paper, \$1.75.

EARLY CHRISTIANITY. By Roland H. Bainton. An Anvil Original under the general editorship of Louis L. Snyder. D. Van Nostrand Co., Inc., Princeton, N. J. Available in bookstores carrying Anvil Books. Pp. 187. Paper, \$1.25; in Canada, \$1.35.

THE NEW TESTAMENT DOCUMENTS — ARE THEY RELIABLE? By F. F. Bruce, M.A., D.D., Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. Eerdmans. Pp. 120. Paper, \$1.25.

AFRICAN PULSE. Scenes from an African Hospital Window. By Martin Jarrett-Kerr, C.R. Morehouse-Barlow. Pp. 126. \$2.70.

THE PROTESTANT FAITH. By George W. Forell. Prentice-Hall, Inc. Pp. xi, 321. \$4.95.

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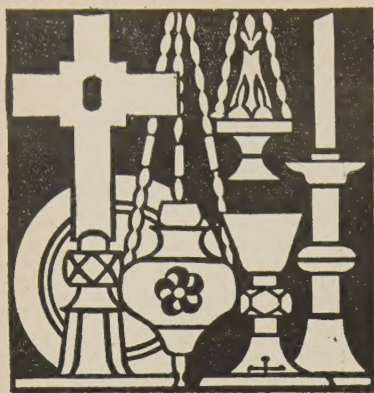
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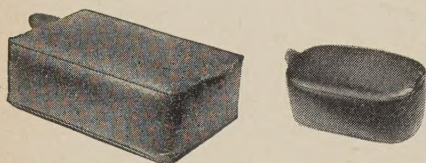
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

A Right to Full Measure

What can a family do that lives in an area where it is difficult to fulfill one's Church obligations? Perhaps someone would write to me and express an opinion.

We live here now, but for 11 years have resided in suburbs of Los Angeles and had to drive many, many miles to keep some of our obligations or to make a confession. Usually in a metropolitan area people can find one parish that is loyal to the Prayer Book.

Every Episcopalian has the right to expect no less than the full measure of the Prayer Book in every parish.

When we look at the condition of the world today, we certainly can see the need for people made strong by Christian discipline, worship, and the practice of their faith.

(Mrs.) ELIZABETH WARTMAN
South Laguna, Calif.

Directions For Sinning

Re: "Rummage Sale" [L.C., September 11th]. If the methods outlined by Sylvia McDaniel are a necessity in "the best money-maker of them all," I think it is about time we women examined the Church rummage sale in the light of the teachings of our Lord.

The tactics outlined may be successfully used by secular groups, but it is shocking to read in THE LIVING CHURCH an article which gives explicit directions for organized sinning by Church women. Mrs. McDaniel advocates that in the running of a rummage sale Christian women should "keep hearts off sleeves." She states that a good laugh can be had at the expense of a "trapped, panic-stricken thief." Women should contrive to sell the mirrors before the hats so the customer won't know she's going to be unhappy with a cast-off hat.

Apparently while we should look on these "needy" from our Christian Mt. Olympus with charity and pity, we should also exploit them to our best advantage. To salve our consciences, if the customers are "actually needy" we should tell them about a charitable organization that "does not charge"!!

Mrs. McDaniel's guild recommends deception, derision, preferential treatment (let good customers buy first, you can get more), bribing (the furrier may buy the moths in the furs of "extra good customers of his"), pre-judging one's neighbor ("have a police officer on hand"), perversion of the Gospel (making money out of the "motive of charity"), gluttony ("try to sell all leftover coat-hangers"), and a cashing in on the weaknesses and needs of the "other side of life."

Would that a "warm, sudsy bath" could wash away all these sins! I wonder how many rummage sale customers have become members of Christ Church, Springfield, Missouri, in the past 25 years. I also wonder how our Lord would view Mrs. McDaniels' helpful(?) suggestions.

HELEN W. RAY
(Mrs. Roger B.)

Cape Elizabeth, Maine

Only Diocesan

Regarding Fr. Mize's recent election as Bishop of Damaraland in the Province of South Africa, you state [L.C., August 8th] that this "is said to be the first time that an (American) Episcopal priest has been chosen bishop of another Church within the Anglican Communion."

This is correct only if the statement is restricted to diocesan bishop. The Rt. Rev. Kenneth Viall, S.S.J.E., present Assistant Bishop of Tokyo, was elected to the episcopate by the Japanese Church.

(Rev.) JOHN RATHBONE RAMSEY
Rector, St. Luke's Church
Editor, The Albany Churchman
Catskill, N. Y.

Sad Commentary

I read "Battleground" [L.C., September 4th] with a great deal of interest. It amazes me to think that the Church is so concerned with the youth in our colleges and yet has such a dimly inadequate program for the servicemen! The article mentions secularizing influences. In 20 years as a Marine I have met three Episcopal chaplains; only one of them was actively concerned with the men — Chaplain Calvin Elliot. I will have to admit that he did have a fine program set up both for the men in the barracks and also the married personnel. On that one occasion I was really proud of our Church. Of course, the diocese of East Carolina has a program underway but it is not reaching the men in the barracks, and, unless someone in the community here at Havawlock mentions that there is an Episcopal Church here, many of the married personnel are not contacted. On the base the chaplains fail to make personal contacts with the men other than to now and then hold "character guidance lectures," sort of harmless little sessions where the chaplain admonishes the men about swearing and getting in debt to the local merchants! Lately, the Marine Corps has instituted a moral guidance program with, of all things, staff N.C.O.s giving out the guidance. I wasn't aware that my high school education qualified me to take on a task of that type, although I do try to offer any help I can, as a matter of course.

I think it would be of tremendous help to have a program set up whereby posters would be placed in strategic places directing the men to the nearest church. Also, the rector of the man's home parish should contact either the chaplain or local clergyman upon his entry into the service or transfer to another station. During the war I heard from my parish now and then; now that the hub-bub is over I only have contact with them whenever I go home on leave. It is a sad commentary on the whole system that I have to know the name of my Commanding Officer, Executive Officer, and the whole chain of command up to the President, but nobody mentions the chaplain! The little college in the town of Greenville near here has a clergyman whose function is to work with the college students. How quaint! I suppose that the evil influences besetting them are far greater than those an 18 or 19 year old boy faces in the Marine Corps!

ERNEST T. DENNIS
Gy. Sgt., U.S.M.C.

Havelock, N. C.

Editor's Note: See editorial, "Barracks and Dorms," L.C. September 11th.

The Living CHURCH

Volume 141 Established 1878 Number 13

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

September

- 25. Fifteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 2. Sixteenth Sunday after Trinity
- 3. Convention of the diocese of Albany, Lake Placid, N. Y., to 5th
- 6. General Division of Women's Work, Seabury House, to 10th
- 7. Annual council of the diocese of Milwaukee, Milwaukee, Wis., to 8th
- 9. Seventeenth Sunday after Trinity
- 11. National Council, Seabury House, to 13th
- Annual synod diocese of Springfield, Pekin, Ill., to 12th
- 16. Eighteenth Sunday after Trinity
- 18. St. Luke
- 23. Nineteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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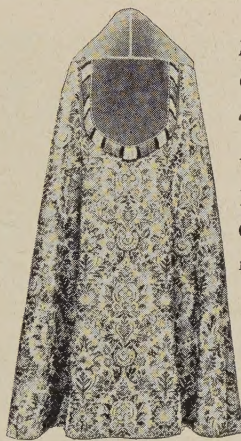
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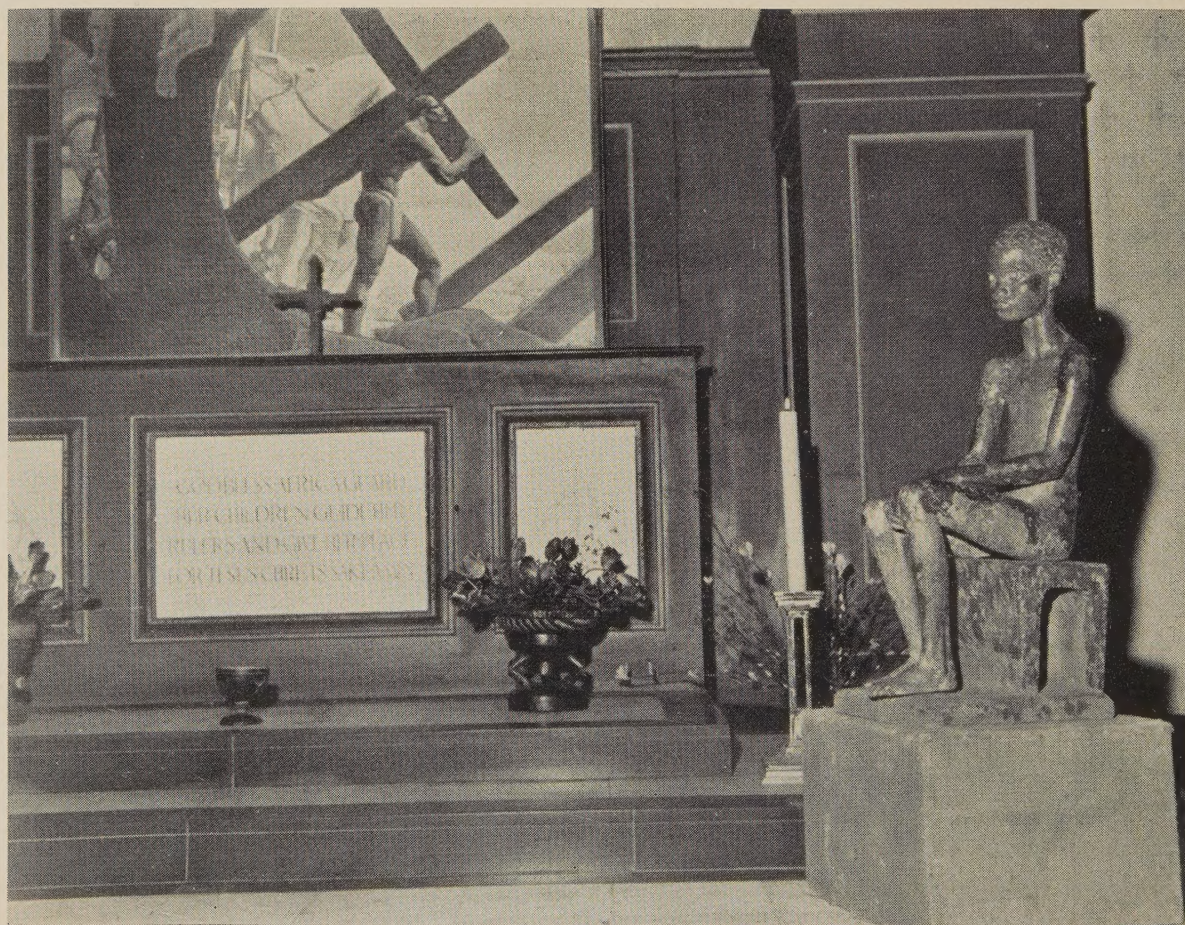
Pray for Africa

The figure of an African boy keeps vigil at the "Prayers for Africa Altar" in the crypt of St. Martin in the Fields, London, England. The altar was arranged to encourage prayer for the troubled continent, torn by political, racial, and religious strife. The reredos depicts Simon of Cyrene, a North African, who, according to Mark 15:21, was "drafted" to carry Christ's cross to Calvary.

We reprint below the prayer on the front of the altar so that Americans may join with others in using it.

God bless Africa:
Guard her children;
Guide her rulers;
And give her peace;
For Jesus Christ's sake.
Amen.

RNS



The Living Church

Fifteenth Sunday after Trinity
September 25, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

SOUTH AFRICA

Half Hour to Pack

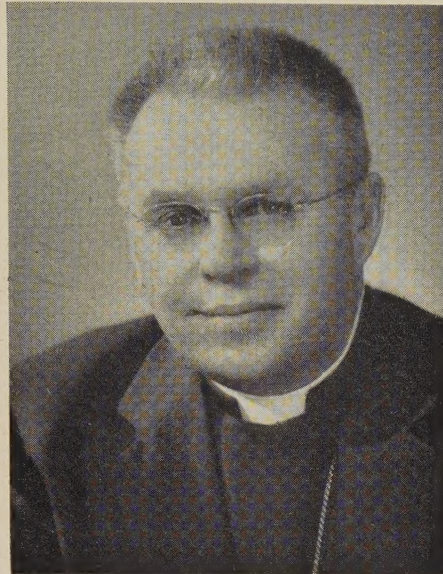
The Rt. Rev. R. Ambrose Reeves was deported from South Africa two days after his return to his diocese. Dr. Reeves, who had left the country five months ago with documents bearing on the Sharpeville massacre [see L.C., April 17 ff], returned to Johannesburg on Saturday, September 10th, despite threats that he might be arrested or deported. He was met by a crowd of Churchmen and Liberal Party officials, who sang "For he's a jolly good fellow." "I'm back in the country for good, I hope," Dr. Reeves declared.

The bishop conducted services in Johannesburg on September 11th and 12th. But at 10 A.M., of the 12th, two carloads of detectives arrived to serve him with a deportation order. He was given only a half hour to pack and then was rushed to Jan Smuts Airport. At least eight security-branch detectives were on hand to keep the deportation secret. The bishop's attorneys had prepared to take action in the Supreme Court, but before they could act, Dr. Reeves was placed aboard an air liner and flown out of the country. In Salisbury, Southern Rhodesia, where the bishop's plane stopped en route to London, Dr. Reeves told a reporter that the police deceived him into thinking he would be allowed to see his lawyer.

The bishop, a British subject, was deported under a law providing for such action "in the public interest."

Archbishop de Blank of Capetown called the deportation "a sign of unbelievable religious persecution." He added that what "happened to Bishop Reeves can also happen elsewhere in South Africa."

The archbishop cabled the World Council of Churches in Geneva saying that a special conference of South African Church leaders scheduled to be held in Johannesburg in December could no longer be held there, in view of the deportation of Bishop Reeves, who was to have been a delegate. Archbishop de Blank urged that the conference be held outside the Union of South Africa in a place where Dr. Reeves and non-white clergy could come and go as they please. Officials of the Dutch Reformed Church opposed the change of site.



Lainson Studio

Fr. Thayer: Familiar with complexions.

The World Council of Churches has asked its member Churches in the Union of South Africa to give a full report on the deportation.

EPISCOPATE

Overwhelmed

The Rev. Edwin Burton Thayer, elected Suffragan Bishop of Colorado on September 8th [L.C., September 18th], has formally announced his acceptance, subject to consents of the Church's bishops and standing committees.

In a statement to the press, Fr. Thayer said, "The action of the diocesan convention . . . has overwhelmed me. . . .

"I accept this election, not because of any exaggerated idea of my own worth, but completely in the faith and assurance that God's grace will overcome my own deficiencies, so that I shall be able to help carry on His program in this part of His Church. I need the prayers of all the clergy and the laity of the diocese."

Said Bishop Minnis of Colorado, "Fr. Thayer will supply exactly what we need in a suffragan bishop — that is, a man who is willing to work within the diocese for the welfare of the diocese; one who knows the geography and terrain of the state itself, and one who is familiar with the 'complexions' of the various parishes and missions in the diocese."

RACE RELATIONS

Priest Sentenced

The Rev. Theodore Gibson, rector of Christ Church, Miami, Fla., was sentenced to six months in jail and a fine of \$1,200 by a Florida court in Tallahassee on August 30th. Fr. Gibson has been active in NAACP activities for some years and is currently president of that organization in Dade County. With him was sentenced the Rev. Edward T. Graham, former NAACP president. The decision followed their refusal to reveal names and other information concerning the NAACP.

Circuit Judge W. May Walker, who passed sentence, called both men before the bench. "When the time comes that a member of the NAACP or any other voluntary association can disobey a committee of the legislature of Florida and disobey a mandate of the state judiciary," he said, "democracy will crumble and freedom will be destroyed." The judge ordered an additional six months jail sentence if the fines were not paid and refused appeal bonds. He permitted them to remain at liberty pending application to the State Supreme Court for a stay order. The Supreme Court has since ruled that it would consider the whole issue and merits of the case.

Fr. Gibson had refused to reveal NAACP membership lists when so ordered by a legislative committee, investigating communist infiltration of the NAACP. The defendants contend, through their lawyer, that it is unconstitutional to require NAACP officers to reveal lists or financial records.

Commendation

An Alabama Methodist minister has been praised by an Episcopal Church organization as "standing in a tradition of Christian witness" for his willingness to be jailed rather than turn over records to a Bessemer, Ala., grand jury.

The Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, said that the minister, the Rev. Robert Hughes of Birmingham, head of the Alabama Council on Human Relations, "set an example" by refusing to name informants for material he gave New York Times writer,

Harrison Salisbury, who was indicted by the jury for articles he wrote about the racial situation in the South. Mr. Hughes served a four-day term.

"In these convulsive last days of racism," Mr. Morris said, "Church leaders may be increasingly persecuted by extremists who realize that a vital Christianity is their worst enemy. Robert Hughes has set an example for committed Christians throughout the South in all Churches."

"Whether it be in lunch-counter sit-ins or kneel-ins at churches, or through protests of conscience over judicial harassment," he said, "we may expect to see more and more Churchmen prepared to take a stand against the evil system of segregation." [RNS]

OKINAWA

They Came From All Over

In spite of warnings that Typhoon Polly could reach full force within 12 hours, people from all over Okinawa came to attend the wedding of the Rev. Canon William C. Heffner and Miss Naeko Yoshira, held July 25th in the Church of St. Peter and St. Paul in Naha.

The weather cleared for the wedding and reception, and the Heffners left afterward for a three-week honeymoon in Japan.

Now head of the Okinawan mission, Canon Heffner came to Okinawa in 1951, after graduating from the Virginia Theological Seminary. He served in Okinawa as a naval lieutenant during World War II. Mrs. Heffner graduated from the University of Tokyo and was assistant principal of the Nazareth Day School before her marriage.

NATIONAL AFFAIRS

Forty Million Barred?

The present and retired Presiding Bishops were among 100 religious leaders who signed a statement issued last week calling for vigorous opposition to all attempts in the 1960 elections "to make religious affiliation the basis of the voter's choice

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

September

25. Quebec, Canada
26. Quincy, U.S.A.
27. Rangoon, Burma
28. Rhode Island, U.S.A.
29. Ripon, England
30. The Church of South India and its Moderator, Bishop H. Sumitra; the Syrian Orthodox Church and its Catholicos; the Mar Thoma Church of India and its Metropolitan, Mar Juhanon

October

1. Riverina, Australia



Canon and Mrs. Heffner: Polly stayed away from the wedding.

of candidates for public office" [page 17].

The statement was issued only a few days after a Washington meeting chaired by Dr. Norman Vincent Peale issued a statement questioning a Roman Catholic's fitness to serve as President [see L.C. last week].

Besides Bishops Lichtenberger and Sherrill, Episcopalian signers included Bishop Emrich of Michigan, Bishop Pike of California, Bishop Dun of Washington, Bishop Donegan of New York, the Very Rev. Francis B. Sayre, Jr., dean of Washington's National Cathedral.

A group of Roman Catholic, Orthodox, Protestant, and Jewish leaders also signed the document, including Richard Cardinal Cushing, Archbishop of Boston, Archbishop Iakovos, head of the Greek Orthodox archdiocese of North and South America, Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, retired Methodist Bishop G. Bromley Oxnam, and Dr. Liston Pope, dean of Yale Divinity School.

The signers recognized that their speaking out now would lead to charges of partisanship, but they said, "We cannot be silent. We are anxious only that the voter's choice be made on true and vital grounds and issues, on the candidate's whole character and record, and not solely or primarily upon the matter of religious affiliation.

"More serious by far than any real or fancied risks," the statement declared, "is the damage that most certainly will be done to our American community if 40,000,000 of our fellow citizens should be made to feel that they are barred from full and free participation in our national life because of their religious affiliation."

Among the principles stated in the document were:

That the religious faith of a public officer

is relevant to the conduct of his office. Inquiry regarding this relevancy is legitimate if conducted in such a way as not to violate the constitutional prohibition against any religious test for public office.

That no citizen in public office dare false either to his conscience or his oath of office. If he cannot reconcile these, he must resign.

No religious organization should seek influence and dominate public officials for its own institutional advantage.

The participation of the President in special religious ceremonies is a secondary question. Such participation "can be a fitting symbol of common concern for the spiritual welfare of the nation," but "if, for reasons of his own, he feels that participation in particular religious ceremony is not in order, it would be contrary to the civic character of the American presidency for him to feel obligated to accept the invitation." [RNS]

America the Winner

Bishop Emrich of Michigan has been designated by the governor of that state as chairman of the Michigan Fair Election Practices Commission. The commission, which was appointed with the concurrence of the chairmen of the two major parties, is intended to guard against the intrusion of racial or religious issues and of unethical campaign practices in political contests in the state.

"With the cooperation of the citizens of Michigan and of appropriate agencies of our state government," said Bishop Emrich, "the commission will seek to alert itself to violations of the standards of decency and good taste that must undergird our free elections, and will not hesitate to condemn publicly in instances where campaign practices are offensive to these standards . . . the commission stands ready to do its part to insure that regardless of what party or candidates emerge victorious in November, America will also be the winner."

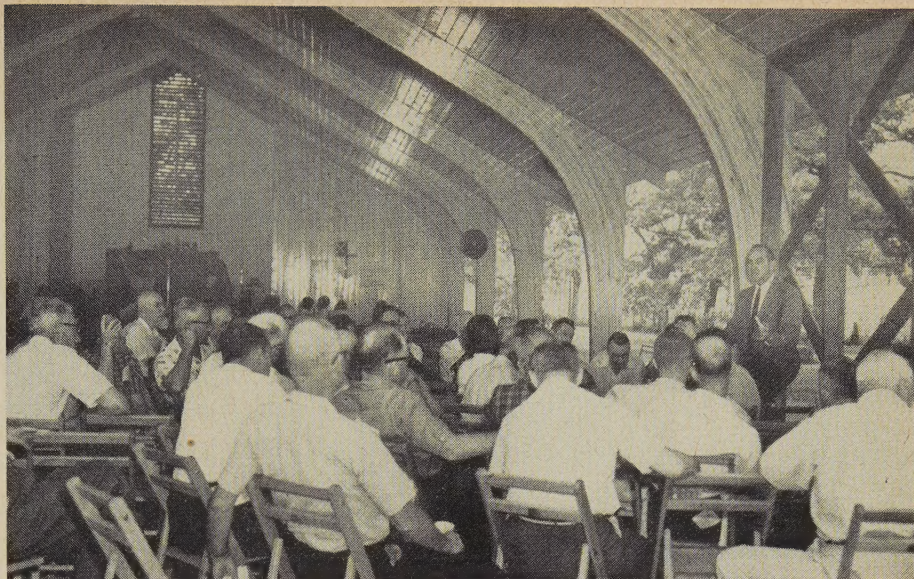
MOST RIGHT: National Council officials announced that there were three minor errors in their original announcement of the new headquarters site which LC carried last week. The site is on the northwest corner of 43rd Street and 2nd Avenue, not the northeast corner. The address is 803-815 Second Ave., not 803-805. The lot is 125 feet by 80 feet, not 125 feet by 75 feet.

PEALE: The Rev. Norman Vincent Peale has severed all relations with the National Conference of Citizens for Religious Freedom. He announced he had no part in drafting the organization's statement which questioned the fitness of any Roman Catholic to be President. "I am not a member of this group or of the protestants and other Americans United for the Separation of Church and State," Dr. Peale told reporters. "I am strongly opposed to any admixture of religious discussion and political partisanship." Dr. Peale had presided at a conference in Washington early this month (see page 1 and L.C., last week) at which the statement was adopted and the National Conference set up. Reporters were barred from the meeting, few names of participants were released, and Dr. Peale held a press conference explaining the meeting just after it closed. News reports announced that the subject of Dr. Peale's first sermon after his return to the pulpit of the Marble Collegiate Church, New York, would be "Amazing Things Happen to People."

PRAGUE CHEER: Loud applause at the Third Peace Conference in Prague, Czechoslovakia, went to the Rev. Canon Lewis Collins, of St. Paul's Cathedral, London, according to Prague Radio reports. He is quoted as saying, "Christians can never identify themselves with demands whose realization would mean the use of nuclear weapons and the mass murder of mankind." RNS characterized the conference as "Communist-sponsored."

GODSPEED: Members setting forth to begin a new mission were wished "Godspeed" and given their official transfers during the main service on September 11th at Church of the Advent, Spartanburg, S. C. St. Christopher's mission was started September 4th in the diocese's mobile chapel.

LECTURES: Seabury-Western Theological Seminary has scheduled the 35th Hale Memorial Sermon for October 6th, to be given by the Rt. Rev. R. C. Mortimer, Bishop of Exeter, England, and has announced a series of lectures on "The Mission of the Church," to be given by Bishop Emrich of Michigan. Dates for the latter lectures will be October 10th, 17th, 24th, 31st, and November 7th.



The Rev. M. C. Nichols (right), executive secretary of the diocese of Tennessee, talks to his former fellow-laymen about parish finance.

LAYMEN

Men of Tennessee

One of the largest meetings in the history of the Episcopal Churchmen of Tennessee took place recently at Monteagle. Some 736 men took part in the weekend spiritual event which got underway Friday, September 9th, presided over by president Walter B. Wooten Jr., of Chattanooga.

Mr. S. Shepherd Tate, president of the Memphis and Shelby County Bar Association and a member of the vestry of Grace-St. Luke's Church, Memphis, was named president of the Episcopal Churchmen.

Three other posts went to members of the 238-man Memphis delegation. Mr. Creed Taylor, Jr., certified public accountant of Memphis, was named treasurer and Robert McRae was made secretary. Vice presidents included Messrs. Arthur Faquin of Memphis, Ray Adams of Kingsport, Thornton Strang of Chattanooga and Robert E. Rumery of Nashville. New vice president at large is Mr. Walter Robinson, superintendent of the church school of St. George's Parish in Nashville.

Mr. Tate is a graduate of the University of Virginia, has served on the bishop and council of the diocese of Tennessee.

Bishop Barth of Tennessee was unable to attend since he is recuperating from surgery done in August. His letter to the men said, in part:

"I had planned to talk about the devil, so I will write about him instead. The devil is a part of all periods, all communities. Satan's best trick is to make people believe he does not exist at all. Evil is not merely the absence of good. It is a calculated rebellion against God."

Speakers included Bishop Vander Horst, Suffragan of Tennessee, and Mr. Peter Day, editor of THE LIVING CHURCH, and author of "Saints on Main Street."

SEMINARIES

Figures at the Entries

Seabury-Western Theological Seminary, Evanston, Ill., has commissioned Mr. Adlai S. Hardin, of Old Lyme, Conn., to do two pieces of sculpture for the new married students' residence hall. One figure is of the Blessed Virgin and the other of St. Joseph.

The residence hall, completed this month, is of contemporary design with two entries, in each of which there is a niche where one of the statues will be placed. The niches are outside the main doors, but under cover.

The figures, which will be cast in bronze, have a simplicity of line in keeping with the contemporary design of the building.

CEYLON

Opponents Meet

Religious News Service reports that Bishop Blair of East Bengal in Pakistan met recently with Ceylon Anglicans who wish to remain outside the proposed merger of five religious bodies in the nation.

The Anglicans, members of the Church of Ceylon Defense League, are unwilling to go along with other Churchmen who plan to join with Methodists, Baptists, Presbyterians, and the Jaffna diocese of the Church of South India, in forming the United Church of Lanka (Ceylon).

Merger plans have been in the making since 1944.

Attending the conference, besides Bishop Blair, were 20 priests of the Colombo diocese and about 150 laymen. League members told the bishop that some provision should be made in the Ceylon Church union scheme for those Anglicans desiring to remain apart from the merger. They proposed that this provision be de-



Conference bull session: We'll come to you.

terminated by the Archbishop of Canterbury.

At the suggestion of Bishop Blair, league delegates agreed to hold another meeting to discuss the plan of union.

The Lambeth Conference of 1958 in Resolution 23 advised the Churches and Provinces of the Anglican Communion that they should be "willing to enter into full communion" with the Church of Lanka on its inauguration, on the basis of the union scheme at that time. This was on the basis of statements on doctrines, sacraments, and ministry which the bishops judged to be adequate. The only seriously objectionable feature noted by the Lambeth Conference was that non-episcopally ordained ministers visiting Ceylon would be permitted to celebrate the Holy Communion occasionally, but Resolution 21 said that this should not be a bar to full communion "provided due constitutional provisions are made to safeguard the consciences of worshippers."

Ceylon's union scheme provides that all ministers at the time of union and all future ministers regularly serving in that Church be given "whatever of grace, commission, and authority" each may need in a service of laying on of hands with

prayer referring to the particular ministry of bishop, presbyter, or deacon which the individual is to exercise. However, "no one particular theological interpretation of episcopacy" is required.

Less adequate provisions for unifying the ministry in the Church of South India have so far prevented achievement of full communion between that Church and the Anglican Communion. In Ceylon, however, if the Lambeth recommendations are followed, a continuing Anglican will be in full communion with Churches which are also in full communion with the united Church.

COMMUNICATIONS

New from 281

New in the recent mailing of Advance Information for the Clergy is the beginning of a program stressing the urgency of making a Christian will, and a report on Alaska, the first in a new service of up-to-date reports on the overseas missionary areas.

Announced in the mailing is a quarterly magazine of daily meditation for young people published by an interdenominational association and available from Seabury Bookstore; and a new adult course for confirmands and inquirers, titled *Journey in Faith*.

EDUCATION

Fellowships Offered

Fellowships for persons who plan to pursue adult education careers in religious institutions are offered by the Bureau of Studies in Adult Education of Indiana University. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue pro-

fessional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from \$500 to \$1,500. The first fellowships were awarded in April, 1960 for the 1960-61 school year. For information write the Bureau, Box 277, Indiana University, Bloomington, Ind.

The Faithful Campus

The 1960 National Study Conference for college students, teachers, workers and chaplains was held at Oberlin College, Oberlin, Ohio, August 24th to 31st. The conference theme was "The Faithful University."

In an evening discussion on lunch counter sit-ins and the more recent "kneel-ins" throughout the South, the conferees were told by three Southern college students that it is the segregated and not the segregated who suffers loss of human dignity. In speaking of "kneel-ins," Mr. Wayman Wright of Atlanta Morehouse College declared that they were not protest movements. "What we're really saying to the white churches," he said, "is, since you're not coming after us we'll come to you and ask that we be permitted to worship with you as fellow Christians." Mr. Robert Armstrong of Florida State College, Tallahassee, with Mr. Wright and Mr. Leonard Jett of North Carolina State College in Raleigh, led the discussion, predicted that "when fall comes, you may rest assured that white and Negro students will continue to work for the fuller expression in everyday activities of the truth that they are brothers in Christ."

Leaders of the conference were: the Rev. William B. Hawley, rector of Holy Trinity Church, Oxford, Ohio; the Rev. Robert F. MacGregor, dean of Trinity Cathedral, Newark, N. J.; Mr. Graham Hereford, professor of English, School of Engineering, University of Virginia; and Miss Emma Lou Benignus, of the Department of Christian Education of the National Council.

In addition to Episcopalians, members of the Anglican Communion from Kenya, Tanganyika, Taiwan, Japan, South America, Egypt, Korea, Hong Kong, Nigeria, Brazil, and England attended.

ECUMENICAL

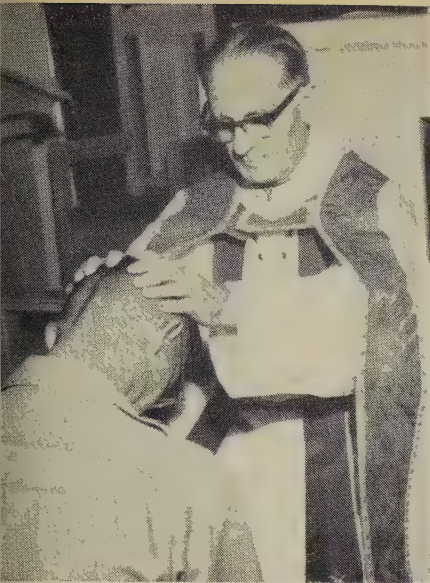
Living Agents

The Old Catholic mission, "St. Paulus," which was founded last year, will cooperate with the SPG and will support mission work in Kaffraria, South Africa.

In a letter to the Archbishop of Utrecht, Archbishop de Blank of Cape Town invited the Old Catholic mission to

THE COVER

Atop the Continental Divide on MacDonald Pass, 15 miles west of Helena, Montana, a re-creation of the Old West at Frontier Town was climaxed by the building of a chapel for all faiths. The designer and builder, Mr. John Quigley, of Helena, built the whole project as a labor of love. The chapel was dedicated by the Rev. John Beaven, rector of Emmanuel Church, Miles City, at the direction of Bishop Sterling of Montana. Weekly services were conducted during July and August by the Rev. Thomas Sargent of Warm Springs, and visiting clergy.



Bishop Daly and confirmand.
Cordial relations.

end help to South Africa. After consultation with the SPG, it was decided to give help to the diocese of St. John's. In his letter, Archbishop de Blank expressed the hope that in the future the Old Catholic Churches would give their support not only with their prayers and financial help, but by sending "living agents, both priests and laity. It will be a great day for our Church when we have representatives of the Old Catholics working side by side with our Anglican priests."

ENGLAND

Anglican to Vatican

Sir Peter Scarlett, British Ambassador to Norway, has been named to succeed the late Sir Marcus Cheke as Minister to the Vatican.

Sir Peter, a member of the Church of England, is 55 years old. He has served in Iraq, Latvia, and Belgium, and has been Britain's permanent representative on the Council of Europe at Strasbourg. The practice is that the British Min-

ister to the Holy See is always a Protestant, and that the First Secretary at the British Legation in Rome is always a Roman Catholic. The First Secretary now is Brian MacDermot, a Downside-educated Irishman. [RNS]

No Help Wanted

THE LIVING CHURCH's correspondent in London, the Rev. Dewi Morgan, has reported that at the moment there is not one English bishopric, diocesan or suffragan, vacant. "It is probably many years since this was the case," he said.

ARMED FORCES

Two in Korea

The Rt. Rev. John C. Daly, Anglican Bishop in Korea, recently confirmed two officers of the 1st Cavalry Division, 1st Lt. George F. Adamson, of Gulfport, Miss., and 1st Lt. Conrad K. McKnight, of Edgewood, R. I.

The division's Episcopal chaplain, 1st Lt. Paul D. Edwards, conducted classes for the candidates at a chapel centrally located in the division area. His duties were multitudinous and covered visits to hospitals, visits with Korean nationals, supervision of an orphanage sponsored by the 8th Engineer Battalion, to which he was assigned, and trips all over the area, as well as conducting regular services and confirmation classes.

Bishop Daly, who maintains a cordial relationship with the Armed Forces of the United Nations Command, conducted the classes when Chaplain Edwards was in Tokyo.

Chaplain Edwards left for the States on August 22d, to be chaplain for the Sewanee Military Academy, Tennessee.

AFRICA

Islamization

All Christian missionaries have been ordered by the governor of Equatoria, the southernmost province of the Sudan, to close down their bookshops and any other business-connected enterprises.

This was the latest in a long series of restrictive measures imposed on missionaries by the government in a campaign for the "complete Islamization of Sudan." In some places in the country, missionaries are being compelled to remain at their stations and are unable to tend or visit the sick.

All local chiefs in the south of the country have been ordered to choose between Christianity or Islam. None will be allowed to remain pagan and all will be marked for favor or retaliation according to their choice of Islam or Christianity.

Many Christian parents are being compelled to obtain written permission from local authorities before they can have their children baptized. They must apply

in writing to obtain such permission.

More restrictive measures are expected. Meanwhile, hundreds of refugees from the turbulent new Republic of the Congo are streaming into Southern Sudan. [RNS]

[Commenting on the Religious News Service report, published above, THE LIVING CHURCH's East African correspondent writes from Mbale, Uganda: "Basically what you have heard about the Sudan is true. The three southern provinces of the Sudan are mixed linguistically and mostly inhabited by Negro tribes, most of whom are pagan. However, a largish number of them have been converted to Christianity. But the northern provinces are inhabited by Arabs who are Moslems. The government is dominated by the northern Moslems, and they have a policy of imposing Arabic in the schools in the south.

"We have a number of young Christians crossing into Uganda looking for work, since it is impossible to get work in the Sudan unless you are a Moslem. Friday has been made the official sabbath, and Christians are told they must work on Sundays or lose their jobs.

"The Church Missionary Society bookshop at Juba was closed last year, I gather because of government pressure. I know of three missionaries who had to leave the Sudan and are now working in Kenya."]

HOLY LAND

Mourning in Jordan

Assassinated Jordan Premier Hazza al Majali was mourned as "a martyr for the Arab nation and king" in a joint message of condolence sent by Roman Catholic and Eastern Orthodox leaders to King Hussein of Jordan.

The message was signed by Fr. Alfredo Polidori, O.F.M., Franciscan Custodian of the Holy Land; Greek Orthodox Patriarch Benediktos of Jerusalem; and Armenian Patriarch Yesishe Derderian of Jerusalem.

A similar message of condolence was issued jointly on behalf of Anglican, Lutheran, and other communities in Ramallah, Jordan. [RNS]

ORTHODOX

Arab for Arabs

The Greek Orthodox Patriarchate of Jerusalem has consecrated its first Arab-born archbishop.

Archimandrite Simon Garfeg, Patriarchal Vicar for Acre and Haifa, has been consecrated Titular Archbishop of Gerasa by Patriarch Benediktos. He will serve as an assistant to the patriarch.

The appointment of Archbishop Garfeg was regarded by some observers as a concession to the Arab congregations and lower clergy, who have been behind the increasing demand to "Arabize" the patriarchate.

Archbishop Garfeg, in his former capacity, was in charge of several communities in Israel and maintained excellent relations with the government. [RNS]

ANNUAL CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

September

5. Madison, Wisconsin Chapter A.C.U., Madison, Wis.; the Rev. Donald C. Stuart, Ravenna, N. Y.
6. St. Mark's, North Bellmore, N. Y.
7. Convent of St. Helena, Versailles, Ky.
8. St. Michael's Monastery, St. Andrews, Tenn.
9. Church of St. John the Evangelist, Hingham, Mass.; Christ, Delavan, Wis.; St. Michael's Farm for Boys, Picayune, Miss.; Emmanuel, Somerville, Mass.
10. St. Anne's Convent, Denver, Colo.

October

1. Church of the Blessed Sacrament, Placentia, Calif.; St. Luke's, Philadelphia, Pa.

Some impressions of

THE CHURCH OF SOUTH INDIA

by the Rev. H. Boone Porter, Jr.*

Illustrations by the Author

What does one see when one comes as an ordinary Churchman, who is not a well-known promoter of the ecumenical movement, to visit CSI — the newly formed Church of South India? During the past 10 years we have had a good deal of debate about Anglican relations with this Church, and the present writer is probably not the only Episcopalian who has sometimes wondered just who or what it was we were debating about. I consider myself very fortunate that, on my way to the Philippines this summer, I have had the opportunity actually to see something of CSI.

What then does one see? First of all one sees India itself. Let this point be clear. The visitor sees at once that this is no insignificant poor cousin of our Western nations, neither is it the "unchanging East" simply living on in a dead past. One will indeed see ancient ruins, fantastic poverty, and absurd attempts to imitate Western patterns. But one will also see majestic landscapes, impressive public buildings, beautifully dressed women in gorgeous saris, and attractive Indian homes. It may be a shock to the newly arrived American to discover that air travel service in India is in some respects better than our own! I arrived here in the midst of the recent strike of government employees. At the same time, the Democratic Convention was going on back home. I had opportunity to ponder the fact that for most of the civilized world, what was happening here in India was really far more important than what was going on in America.

As to specifically religious matters, here Christianity is but one of countless teeming cults. Don't for a moment think that

non-Christian religions are now all dead. Moslem prayer walls and mosques are common — sometimes equipped with electric loud-speakers for calling the faithful



CSI Village Presbyter.

to prayer. Hindu temples, cows, shrines, sacred stones, etc. are everywhere. Some of these temples are newly built; many have a steady stream of worshippers going in to perform the simple sacrificial ritual. As you stand bare-foot on the slimy stones before those huge and smoke-blackened idols, you learn what is meant by the power of paganism. Or there are

the Parsis (Zoroastrians), a polite, well-informed, well-to-do folk. In Bangalore I also saw the substantial "mission" of the Theosophical Society — busily laboring to bring to the Orient a Western version of Oriental religion. As to Christianity itself, it appears here in every shape and size: members of the ancient native Jacobite Churches, Calvinist deaconesses from Switzerland, newly formed Eastern-rite monastic orders of the Roman Church, preachers from unheard-of American fundamentalist groups. . . . It is against this vast and fantastic background that one must attempt to see CSI. Here is a major nation of the world, undergoing incredibly rapid social changes. In all of this, religious factors are having a very strong influence which is freely admitted by everyone. Surely every thinking Christian must see that it is of the utmost importance to have an authentic and effective Christian witness here. But in India, as in America, it is not easy to see just what is the best way to achieve this.

In the CSI, much of what one encounters is thrilling. It is certainly wonderful to see the Gospel proclaimed on unchristened soil. Many missionaries and Indian Church leaders are extremely fine people, and one is constantly touched by the most generous hospitality. Furthermore, in India there are many things that are also part of our Hebrew-Christian cultural inheritance, but which we no longer see in our own country — shepherds tending their flocks, women gathering at village wells, watchtowers set in the fields. Here too is just the kind of paganism which the Old Testament prophets denounce — fertility cults, shrines on "high places," temples with graven images of the bull. To any Bible-reading Christian, all of these things are very stirring.

*Dr. Porter, who is to be Professor of Liturgies at General Seminary, is on a tour of the Far East, conducting conferences and lecturing in seminaries, under the auspices of the National Council.

One's visit to CSI may easily become a highly charged emotional experience. One has to recall that all of these things we are mentioning really have no special bearing on CSI or the particular elements within it. One is, after all, equally impressed when one visits Roman Catholic or Baptist missionaries — both of which I have in fact visited at the suggestion of my kind CSI friends.

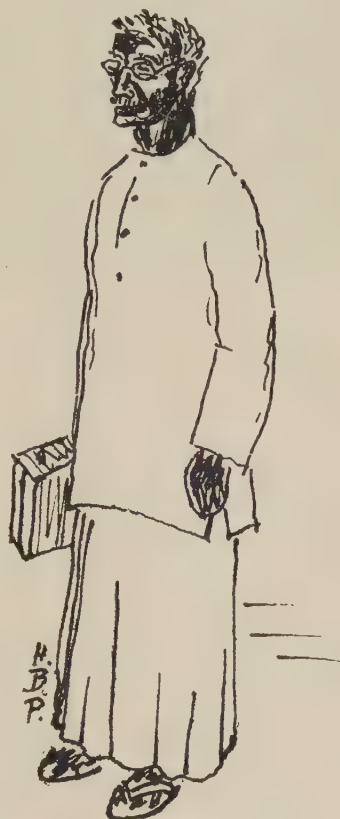
The special characteristic of CSI, what makes it different from the numerous other denominations that are trying to evangelize southern India, is its ecumenical character. Here are former Congregationalists, Methodists, Presbyterians, Swiss Reformed, and Anglicans, all united together in a new Church which has adopted our Anglican episcopate and three-fold ministry. Our inevitable question is: "Does it work?" I have stayed here just long enough to gather that there really is no simple answer to this question. It cannot yet be claimed that CSI as a whole grasps the theological and sacramental meaning which we associate with the sacred ministry, and in any case the practical situations here defy any clear definition.

Take some examples. Because of the vagueness of the theological position of CSI, the Lutherans have so far refused to join in it. Yet I saw a Lutheran pastor serve as a minister in the CSI Liturgy. In another place, a former Anglican parish now has a former Methodist minister as its pastor, and a very fine Baptist missionary (not in CSI) also takes an active role. It was my understanding that there also a Lutheran missionary was taking part in their service last Sunday. Some of these situations arise because certain missions have been coöperating together for many years in certain localities, and they continue this coöperation even though some are now inside and others are still outside CSI. In short, the practical circumstances are sometimes fantastically complicated.

Some of the older missionaries who had come to India as Methodists, Congregationalists, or what not, are not entirely happy with the three-fold ministry (one, for instance, said he would prefer a rotating episcopate) but in practice the life and work of the new Church does go on from day to day. Episcopacy is accepted because in fact it helps unify the Church and forwards its evangelistic work. Personally, I do not feel this is altogether wrong; Catholic sacramental doctrine, after all, is supposed to be based on facts. The primary function of the Apostolic ministry is the preaching of the Gospel, and we will have nothing to complain of if some Protestants accept bishops because they find a hierarchy of bishops who actually do this. If the CSI bishops can keep their attention fixed on the pastoral and evangelistic needs of their people, they will doubtless come to see the doctrine of the sacred ministry in its

authentic terms. If on the other hand, they entrust themselves to the whimsical currents of contemporary European theology, they are very likely to be led around the mulberry bush. And there are many mulberry bushes in southern India. All of this, of course, involves questions not at all unlike questions we face in America. What do we ourselves really want our bishops to be and to do?

After so many general statements and personal opinions, the reader may well wonder what sort of development actually is going on in CSI parishes. The day before yesterday I visited an isolated rural village. Beyond the reach of automobile, we went into the village by oxcart. This was part of what had been a Methodist missionary district before the formation of CSI. A wide area, compris-



Lay Member of Ancient Jacobite Church.

ing this and many other villages, had been supervised by an English Methodist missionary. This particular village has a surprisingly well built and well kept church. Under the Methodists the sacraments had been administered here only a few times each year when the English missionary came in to officiate. On ordinary Sundays, the worship was conducted by a lay evangelist residing in the village. Under the Methodist organization, it had been virtually impossible for this kind of evangelist to attain the ordained ministry.

What changes has CSI brought about? First of all, the English missionary supervising the larger area has been replaced (as indeed the Methodists themselves had

planned) by a well-educated Indian "supervising presbyter" who is a sort of rural dean. In this village itself, the resident lay evangelist (now an old man) has been ordained a presbyter and is in effect the vicar of the village. He also administers the sacraments in several adjacent hamlets which he visits on different Sundays of the month. In this village, where he still resides, the Eucharist is now administered monthly; a lay preacher conducts worship on Sundays when the presbyter is officiating in the neighboring hamlets. In this particular locality (though not always elsewhere), the Methodist service for the Lord's Supper has been dropped. The excellent CSI Liturgy is now consistently used for celebrating the Eucharist; the large altar has been pulled to the middle of the sanctuary to permit celebration facing the people; and the offertory procession has been introduced. In this isolated little community, the formation of CSI has thus sparked off an amazingly rapid development in sacramental worship.

In another village we passed through, the old Methodist lay evangelist did not have the same qualifications; today he is more or less vicar of his village, but in deacon's orders. For simple rural people from the untouchable caste, this is extraordinarily good. Education, moreover, is progressing rapidly in rural India. In another generation one hopes that every large Christian village may have its own presbyter; that the present lay preachers will be ordained deacons; and that most congregations will gather on the First Day of every week to find the Lord Jesus in the Breaking of Bread and in sharing the Cup of His New Covenant. If this can indeed happen, CSI will be far ahead of some parts of our own Church.

In order for this to happen, CSI (being mainly a rural Church) will have to ordain hundreds of very simple men. They may be able to support themselves by farming, but most of them will have few qualifications either for effective leadership or disciplined thought. Yet these are the two characteristics that Indian Christianity desperately needs. How can enough men be ordained to satisfy the requirements of a fully sacramental Christianity, without sacrificing the standards for responsible and creative leadership? This dilemma is, it seems to me, the major problem facing CSI. As I have tried to explain to Indian Churchmen, however, this problem is by no means peculiar to India. Rural America, rural England, rural Japan all face exactly the same problem. In these fundamental matters, there is no longer much difference between "Missions" and "Mother Churches." Christians everywhere must face the same obstacles, and in somehow overcoming them India or Japan may perhaps teach us just as much as we can teach them.

God's

Monday

Morning

And



Creation implies God's mixed life.

RETREATS IN AMERICA

by the Rev. Martin Thornton, O.G.S.*

It has become an accepted fashion for a visitor from England to conclude his tour with a personal critique of American religion, and the more arrogantly cruel he is, the more delighted everyone seems to be. I am not sure whether this arises from a deep American humility or a kind of spiritual masochism, or whether it is an atavistic resurgence of the English passion for blood-sports: perhaps bears really do enjoy being baited. All I know is that it is extremely difficult to get out of it, and that I must count myself fortunate in

*Fr. Thornton, who was recently in this country as guest lecturer at the General Theological Seminary, is the author of a number of books, among them *Christian Proficiency*, an Episcopal Book Club selection published by Morehouse-Barlow Co., and *Pastoral Theology, A Re-orientation*, published by Macmillan.

being let off with a reasonably modest topic.

Since I have conducted a dozen or so retreats and quiet days and have let off a little angry steam among my closer American friends, it has been suggested that my criticism might constructively be reduced to some sort of order and made public.

As a visiting lecturer in ascetical theology it was inevitable I should be involved in many discussions about American "activism" which seemed to be regarded by many as at least dangerous and at most diabolical. But it was constantly pointed out to me that the retreat movement was developing as a sort of counter-balance to this approach. However well this position sounds it is really fraught

with ambiguity and misconception, and herein lies the fundamental trouble with American retreats.

The first question which must be answered is what, if anything, does the word "activism" mean? It could mean the throwing over of the Christian Faith for something else, it could point to a legitimate national extroversion expressing itself in the more practical aspects of Christian life, or it could be just a modern euphemism for the Pelagian* heresy. If the second sense is accepted — I think it is the more usual one — then it must be bluntly stated that there is nothing wrong with active work: Martha was a

*The Pelagian heresy is the doctrine that man is in a state of moral indifference but that by his free will he can develop powers to do good.

saint. It still needs to be pointed out that no reputable theologian from St. Augustine onwards has ever been silly enough to say that good works are bad; what they all agree about is that good works do not justify, which is a different thing altogether.

The crux of the matter is that according to orthodox Christian spiritual theology the complement to the life of contemplation is not the "active" but the "mixed" life, wherein activity is consummated and sanctified by prayer. That is the meaning of the Sabbath tradition in both Old and New Testaments: God's contemplative love pouring down upon the world from the first Sabbath until now is the consummation of Creation, just as Holy Saturday — the Greater Sabbath — is Christ's contemplative completion of his redeeming Passion. Contrary to the idea of certain Protestant sociologists, the original Sabbath was not a day off that God needed as a prelude to increased production on Monday morning, yet that is uncomfortably near to the American idea of a retreat.

In short, Creation is a continuous process which implies both God's activity and God's contemplation. In fact God leads the "mixed" life, and the "mixed" life is an integrated whole. The fundamental purpose of an annual retreat, therefore, is the consummation and sanctification of the year's work, just as our daily work is completed and sanctified — "offered to God" — in daily worship. It is invalid to speak of a retreat as a "counterbalance" to "activism" when this implies a dualism within the "mixed" life: Pelagianism is not necessarily overcome by saying a lot of prayers.

It is true, of course, that our "mixed" lives move in cycles, action and prayer continuously following each other, and it is also true that prayer is both the consummation of activity and the inspirer of further activity. But if we are to make good retreats the emphasis must be placed firmly upon the former fact: it must be seen primarily as the consummation, the *end* of a cycle, rather than as the beginning. I would be the last to deny that a good retreat does, in fact, inspire and benefit our future work: but a good retreat can be made only when this subsidiary fact is put firmly out of mind. Thus it is the experience of all competent retreatants that if personal and practical problems are taken into retreat to be prayed about, then all is lost; if everything is offered to God and *forgotten in God*, then particular problems have a habit of solving themselves. Were a Christian certain that he had but three days to live, then a retreat would be the obvious way in which to spend that period. The fact that he had no more active work to prepare for, no practical problems to solve and no hard decisions to make, would enhance rather than limit its value, and I think that every

retreat should be made in that sort of spirit.

The alpha and omega of retreat is, quite simply, God, and nothing but God. Only by putting all else out of mind can a deep interior silence be achieved, and that is the practical core of the matter. Once this fundamental fact is accepted all falls naturally into place. When it is not accepted, we are left with an American retreat. Here the emphasis is on the practical future instead of the contemplative present and the penitential past. Retreat is seen solely as a preparation for future work, the addresses are to be helpful to this end, the silence itself is seen only as "useful" like sleep, pills, and massage. Rather than being a spiritual counterbalance to "activism," if that were possible, the American retreat becomes but one more item in the "activist" program. From this follow three practical corollaries:

(1) By English standards addresses occupy about one hour in 24; a quiet day of eight hours might contain, as an absolute maximum, two addresses of 15 minutes each. In America I have been asked for four half-hour addresses in such a period. On protesting at the absurdity of such a day — which, whatever it is, can hardly be called "quiet" — three misconceptions have been unearthed.

First, it is pointed out that Americans are not very used to silence and are not too experienced in using it. I can only say that this does not seem a very good way to learn. You cannot learn to swim without going near the water, yet this argument implies that American retreatants must not go near the water because they cannot swim.

Second, the whole question of addresses, their number, subject, and form, is regarded as a matter of purely arbitrary choice without any reference to the basic purpose and principle of retreat. Retreat addresses must be about God and God alone, and they should consist solely of leading points and ideas for retreatants to take up and develop in their own meditations. I defy the world's best retreat conductor to maintain that principle for two hours out of eight, and in such circumstances his addresses are bound to degenerate into a series of sermons or lectures, which overthrows the purely God-ward emphasis. The practical ideal to be borne in mind is that the experience of retreatants and the "success" of a retreat varies inversely with the amount of talking. The perfect retreat is complete silence. Addresses are unfortunate necessities for most of us, but if, after one address, all the retreatants failed to appear for the rest, they would be paying the conductor a great compliment, for he would have led them to, and left them with God in the most direct possible way.

Third, the perennial controversy about the relation between retreats, proper, and "quiet days" is completely disregarded. This is a difficult question upon which opinion is divided; some well-known English conductors give considerable value to the quiet day, while one at least bluntly calls it an abomination. But two facts emerge from the debate: that a quiet day is not merely a very short retreat but something sufficiently different to demand its own rules and technique, and that a successful quiet day is far more

difficult to achieve. The acquisition of any real interior recollection is difficult and it usually takes a long time, thus a quiet day demands a good deal of disciplined preparation long before the retreat house is reached, and this needs experience and knowledge. A quiet day, therefore, is only remotely possible for very experienced retreatants; nothing less than two full days — and three nights — is of the slightest use to beginners. The idea that a quiet day might be a kind of initial training for a proper three-day retreat is now everywhere abandoned as illogical and absurd, except presumably in America. I would offer the general principle that the less advanced the retreatants the longer the retreat must be.

(2) Because retreat is an activity within the Church, carried out within the framework of the liturgy, and because Christianity implies a balanced synthesis between the corporate and the individual, the number of participants in a retreat is of both theological and practical importance. After only a few hours in retreat the manifestation of Christian fellowship, of unity in Christ, among a group of strangers is often very pronounced. This can be of much value, and it offers real mutual spiritual support, but each retreatant requires long periods of solitude. If we add practical factors like opportunity for confessions and interviews, and the quiet, simple delivery that retreat addresses demand, I would conclude that 25 is about the maximum number, and the only logical way to deal with 50 retreatants is to have two separate retreats, either in different places or at different times. American retreats tend to be far too big: on one occasion I was invited to conduct a retreat for 180 clergy, which was described by one of them as a "pretty poor turn-out." Accepting some extremely kind remarks afterwards, I can only conclude that a good time was had by all, but it was not a retreat or anything remotely connected with one.

(3) Doubly shocking to English priests who are brought up to believe that America is a country of slick, oiled-wheel efficiency, is the muddle, lack of foresight, and absence of the most essential organization, which seem to go with the retreat movement. The absence of Communion vessels, Prayer Books, and even chairs, meals in public canteens, or at the end of noisy roads, are just a few things which might reasonably be avoided. But two especially practical matters need to be stressed, since arrangements for confessions and interviews must be made long before the retreat begins: a blank timetable divided into 10 or 15 minute intervals should be posted in a central place so that retreatants can easily reserve a *definite* time and there must be a separate, quiet, suitable place for these confessions and interviews. The place must *not* be the open chapel which should *always* be free for meditation. Confession, of course, is no integral part of a retreat, but since a silent approach to God inevitably leads to penitence and the closest possible relation to God is forged by absolution, it should be easily and readily available. Interviews are less important still, and should be firmly restricted to the ascetical techniques needed for making the retreat. This is no proper time for a general chat about anything else. Nevertheless, a competent conductor can be of far more use in private than by public addresses.

Continued on page 19

The Religious Issue

For the Christian, whether he be Catholic or Protestant, there is an intimate relationship between his religion and his politics, just as there is an intimate relationship between his religion and his family life, his daily work, his recreation, and his service activities.

But this relationship is not simply a matter of the outward forms and the mundane goals of the Church to which he belongs. At root, it is a matter of faith in God, of love of neighbor, and of dedication to truth, righteousness, and mercy.

In this country, from its very beginning, Christianity has been expressed and taught by many different religious bodies, separate from each other and sometimes competing with each other. Whether this is the best way to teach and express Christianity is perhaps debatable, but most of us believe that free and untrammelled choice of religious affiliation leads to a depth of commitment and sincerity of belief that could not be preserved in any system of enforced or pressured conformity.

Most of the religious bodies that have existed for a long time have gone through a period of being officially sponsored and coercively supported by government — the Lutherans in Germany, the Presbyterians in Scotland, the Anglicans in England, the Congregationalists in Colonial New England. The Roman Catholic Church still has this kind of relationship to the State in many countries, and still officially favors it.

But many American Roman Catholics agree with present-day Lutherans, Presbyterians, Anglicans, and Congregationalists that the separation of Church and State is deeply appropriate to the great religious goals of faith in God, love of neighbor, and the pursuit of truth, righteousness and mercy. This does not make them poor adherents of their religion. Rather, it is to them the practical and logical way to carry out the principles of their religion in this time and place.

Right, Also Wrong

Recently, a number of ministers of Protestant Churches have been discussing the "religious issue" in connection with the nomination of a Roman Catholic for the presidency. They are quite right, we think, in insisting upon the importance of maintaining the broad pattern of Church-State relationships that prevails in this country. But we think they are quite wrong in their understanding of the relationship of this issue to the election of a particular Roman Catholic layman.

If the Roman Catholic Church were simply a society for the union of Church and State — a sort of opposite number to POAU — then they would have good reason to assume that a Roman Catholic candidate was committed to a position they ought to

oppose. But the Roman Catholic Church is first and foremost a Church; people belong to it, as they do to other Churches, to worship God in the fellowship of the Body of Christ, to learn to be Christ's disciples, to gain spiritual strength and wisdom.

The first assumption to make about an American citizen's religion is that he belongs to his Church for religious reasons. This is what lies behind the Constitutional requirement that no religious test shall be required for public office. If there are political questions involved in official positions his Church takes, they need to be asked and answered. But once they have been answered, to continue to accuse the candidate of agreeing with a position he has publicly disavowed is to employ the discredited technique of guilt by association.

The Way Life is Lived

Undoubtedly those who are doing this in connection with Senator Kennedy's candidacy do so because of a sincere lack of understanding of Roman Catholic ways. The considerable measure of authoritarianism in Roman Catholicism makes them think that every pronouncement from Rome is regarded by all Roman Catholics as an infallible utterance, absolutely binding on the conscience. This just doesn't happen to be the way life is lived in the Roman Catholic Church. Political pronouncements there, as in American Protestantism, represent much more the pious wishes of Church officialdom than they do any effective political control over the laity.

A point which needs to be kept in mind by those who would understand American Roman Catholicism is that three of the main groups of Roman Catholic immigrants to the United States — the Italians, the Irish, and the Poles — came from countries in which the Church had been a people's Church, fighting at their side against foreign oppressors and providing a national rallying point. The special kind of Church loyalty thus generated was the origin of some of the special strengths — and special failings — of Roman Catholicism as it has appeared in this country in the past. German, Dutch, Belgian, French, and English Romanism (to the extent that the English variety remains a strain separate from the Irish immigration to England) are quite different in intellectual and social character and much easier to live with in the political realm.

As the grandsons and granddaughters of the immigrants of the past take over in the Church of today, many of the clannish Old-World characteristics which provided a protective shell for the old generation are softening. Political segregation of Roman Catholics, once a practical response to a practical situation, is as out of place in present-day America as segregation of Negroes.

We hope that the political decisions made by both presidential candidates are and will be based, to the best of their ability, upon their religious principles. We are not referring to the particular manner in which their respective Churches apply religious principles; for this is as poor a time in our national history for Quaker pacifism as it is for Roman Catholic efforts to make the State subservient to the Church.

Rather, we are thinking of the central teachings of their Churches about God and man and salvation and truth and righteousness and love. Against these, no one can cavil.

The concerted and ever-increasing effort to fasten upon one candidate full responsibility for all the errors of the Church to which he belongs seems to us a violation of the spirit of what the Constitution does say clearly and succinctly about religion. This campaign may lead to a reaction of the voters against the tacit affirmation that there is a religious test for the presidency. If the eligibility of a Roman Catholic were the only issue between the two candidates, then the Roman Catholic probably ought to be elected.

The least impressive argument of all is the one that the President ought to be a person whose religion permits him to participate in religious services of other Churches. Such ceremonies of "public religion" are as questionable religiously as they are politically. We hope that the next President, whoever he may be, will at all times show himself to be a person of strong religious convictions who does not have to prove the thinness of his theological equipment by playing Mohammedan or Buddhist or Roman Catholic or Protestant interdenominationalist or anything else that he is not. A man ought to be allowed to say his prayers where he thinks he ought to say them, rather than where it pleases the public for him to say them, even if he happens to be the President of the United States.

On the religious issue alone, as we have said above, the thoughtful American might well wish to implement the Constitution by voting for the man whose religion is being held up as a disqualification. But there are other issues which ought to be of much more genuine concern for thinking people. Those who wish to advance the candidacy of Vice-president Nixon would be well advised to accede to his desires and turn to the other issues of our domestic and foreign policy before they do his cause irreparable harm.

Welcome Words

We welcome the statement by 100 religious leaders, including Episcopalians, Roman Catholics, Protestants, and Jews [see page 8], on the questions of religion and the presidency upon which our own views are given in the preceding editorial.

Of special interest is the fact that the statement, with its strong affirmation of the principles of religious liberty and governmental neutrality in religious matters, is signed by 29 well known Roman Catholics including one cardinal, one archbishop, and one bishop.

Evidently more than one position on Church-State relationships can be taken and publicly expressed by Roman Catholics in the United States.



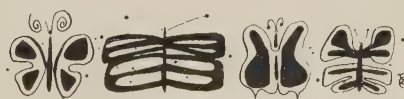
MENDEL IN A MONASTERY GARDEN

What God hath wrought! What miracles
hid from the undiscerning eye.
A vast and stately minuet
set to music from on high.
Lavender and white and rose,
the sweet pea's mystery unrolls.
Pollen-dusted pistils swell
to cadence writ in Heaven's scrolls.

On a drowsy afternoon,
golden coin on leg of bee,
writes in microscopic notes
geometric symphony.
Lavender and white and rose,
memoried in fragrant womb,
send the searching root and stalk
lifeward from the transient tomb.

A vast and stately minuet
to microscopic measures set!
What miracles, as yet unknown,
whisper in bark, murmur in bone?
At Angelus, Prime, Sext, and None,
I ponder these deep mysteries;
bow low in wonder to our Lord,
who spoke the flowers and the bees.

MARGRET LEONE DAVIS



Anglican Confession?

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion



This is written from Scotland, from St. Andrews, in the midst of three weeks of meetings of committees and agencies of the World Council of Churches. Anglicans can be and should be thankful for the part so many of our laity and clergy play in ecumenical life, and the meetings this summer are no exception. But I have had a private matter of my own to think about, and I am minded to write about it rather than ecumenical things in general.

I am slightly tattered in spirit from having been widely labeled as a "Confessional Executive." To be such a thing is a new form of ecumenical wickedness, it seems — at least the growth of what is called "Confessionalism" is frankly regarded by many in ecumenical circles as a potentially dangerous development.

"Confessionalism" refers to the vigorous growth, in recent years, of strong and often new ties among Churches of the same family, Lutheran, Baptist, the Churches of the Reformed tradition, Methodist . . . doubtless others as well.

Complex Background

This growth reflects, doubtless, a complex background. For one thing, it is understandable for Christians to seek to draw together in times of trouble, and it is easier to draw together within a known and loved family than in the chillier air of a wider ecumenical fellowship. For another, the very ecumenical encounter itself breeds a new self-consciousness; as we are confronted by Christians of other traditions.

Still another reason may be found in the great surge of plans for united Churches in many lands, spearheaded of course by the notable proposals in India. These plans have brought troubled as well as joyful thoughts to some minds because, as each united Church comes into being, the separate Churches entering into it are, in some sense, "lost" to their parent fellowships.

These are certainly three of the factors which have nourished "Confessionalism." I think it is by no means a wholly negative spirit. Certainly I have felt the need, many times, for a far deeper grasp of my own Church and its rich life and tradition than I have ever had, and not for myself only, but so I might know better

what I am talking about when Christians of differing allegiances speak together about the gifts God has given us, which we long to share. Certainly, too, all the practical arguments for the four "Cs" of Lambeth 1958 — coördination, coöperation, consolidation, cohesion — play their important part.

But the dangers of the confessional spirit are more in my mind than its gifts, at the moment. Is this spirit a threat to a truly ecumenical spirit? I suppose it could be — certainly it would be if we were to set the fortunes and existence of our own confession above all other goals. Is such a spirit a threat to any deep and true doctrine of the Church? Again yes, it could be, if we were to identify our tradition and our common life within the Anglican household as all there was to the Catholic Church — if we lost the dim but unfailling vision of the One, Holy, Catholic, Apostolic Church and contented ourselves with mere sectarianism.

The dangers are real ones, as real as the gains which come from closer co-operation. But I think that we of the Anglican family have three precious safeguards (I write only of Anglicans for I know only our own tradition). One safeguard is that our Communion is not really a "Confession," in any significant sense of that word.

We hold, as far as possible, only those doctrinal statements which are common to all Christians — the Creeds, and the Scriptures from which the Creeds grow. We have, thank God, almost no interest in differentiating ourselves from other Christians. People are always asking us what the Episcopal Church or the Church of England teaches about this or that, and are often disappointed because we seem to teach, or want to teach, nothing else than what the whole Christian Body teaches. Sometimes this is carried to absurdity, I suppose. Certainly it is practically impossible to tell what makes a man or woman an Anglican beyond the fact that he goes to that Church.

This points to a second saving truth — the nature of our unity within the Anglican household is described as a "Communion" rather than a "Confession" precisely because it is the common Christian acts which bind us together, and not the opinions of men. True unity con-

sists in people acting together, I think far more than in their thinking alike. Even within a parish — no, even within a family itself — there may be the widest gamut of opinion in the phrasing of our beliefs, our theology, and a very broad spectrum of devotion; but all in the family or the parish find a profound unity kneeling side by side at the altar, sharing in the same unique Offering. It unites us because it humbles us, together, before the mighty acts of God.

And this suggests yet a third safeguard — the redeeming sense that the Church is really God's and not ours at all. The sting of sectarianism or "Confessionalism" is in its inescapable suggestion that the Church is ours, to fence and define as we think best. Surely in any deep faith the emphasis must fall more and more on God. True, we cannot abandon the duty and privilege given our own witness: I must live, as an Anglican, within the light which past ages has bequeathed to me, and I would not be a better Christian by being a poorer Anglican. But everything in our Church keeps pointing beyond itself, to Him and to the one Church of the Creeds. The ministry is His, the Creeds and Sacraments are His, the Grace is His which is at the heart of it all.

Difficult Definition

This is even amusingly illustrated by the phrase "Anglican Communion." Once upon a time, we could define this worldwide body as "the Churches in communion with the See of Canterbury" (or in some such simple phrase as that). Now heaven knows how to define it, with more and more Churches in communion with Canterbury which are by no stretch of the imagination "Anglican" (such as the Old Catholics etc.). This forces refinement and clarification, but whatever we use to clarify our definition, whether history or tradition or language or Prayer Book or anything else, only muddles it up more. Really the only Church we can clearly define, and the only Communion which can be clearly seen, is the One, Holy, Catholic, Apostolic Church of the New Testament and of our faith. God simply doesn't mean us to be able to define clearly any association within that Church, smaller than that great Church.

So the Lord be thanked that it is hard to define "Anglican." I hope it is never easier. I hope these disturbing factors of inclusiveness and communion and of the divine impatience with our human divisions, are at work in all "Confessions" as they are certainly at work in our Communion. And I hope nobody thinks of us as a Confession, or of me as a Confessional Executive, an Anglican watchdog snapping at the heels of recalcitrant, free-wheeling bishops and what not, to make them toe a party line. And I hope we never — I never — give anybody an excuse to do so.

RETREATS

Continued from page 15

I repeat that if the fundamental principle of retreat is understood and adhered to, the rest naturally falls into place. But one might usefully conclude with one or two small points of a more general nature. If it is agreed that addresses can be overdone, nothing much is gained by substituting for them the reading of books. Reading is legitimate recreation during retreat, or it may be a legitimate background, but the first principle remains silence in God alone. In England as well as America there is far too much second-hand praying from manuals of devotion. God wants our bad prayers rather than a rehash of someone else's good ones, and retreat implies an intimate, courageous effort at meeting God at the closest possible quarters. Snippets from the saints sent on a postcard is no valid substitute. There is something to be said for public reading at meals in a three or four day retreat, there is no value in it for anything less and it is quite out of place on quiet days. Hymns, personal intercessions, and music are unnecessary nuisances; offices and litanies are much more suitable.

Opinion is divided about note-taking, but personally, I am wholly against the practice. It puts far too much emphasis on the addresses, which are neither lectures nor sermons but somewhat disjointed ideas thrown out as incentives to private meditation. Any such points of personal value must surely be remembered for 15 minutes; everything else ought to be discarded and forgotten — not written down!

St. John of the Cross — and practically everyone else — insists that only the Holy Ghost can guide our prayer; this is the ascetical application of the doctrine of prevenient grace. But we can *respond*, we can “so place our souls that they have the greatest chance of being moved by the spirit of God.” We cannot really pray at all but we can so discipline ourselves that we give God the best chance of praying in us. The experience of the Church assures us that the grace of the Sacraments nurtured in interior silence, (of which “not talking” is but the outward sign) is a way of coöperation with God of proven value. That, basically, is what retreat is all about.

How then, does one set about constructing a retreat program? May I suggest that we begin with a blank, then add the Offices and the Eucharist, which constitute the fundamental framework of all Christian life. That is the ideal. But our frailty needs a little help, a little stimulus. Consider the particular retreatants and add the minimum possible number of addresses and readings. Then divide by two.

Alternatively, take the average American arrangement and divide by 10.

Diary of a Vestryman

Clerical Analysis

(Fiction)

by Bill Andrews

September 21, 1960. Fr. Carter brought up the question of a curate again at vestry meeting tonight. “You asked me two weeks ago,” he began, “if I had made a careful analysis of my work. You also asked me why I needed more help than my predecessors. I asked Henry Corrington to work with me on this, and here is our report.

“This parish has had one priest ever since 1905 — before that it was a small mission with only part-time ministrations. Henry and I have assumed that the parish work load was reasonable for one priest until the post-war boom in Oakburg's population sent the membership of St. Martha's soaring. We have corresponded with my predecessor, Fr. Jones. He feels that he made a great mistake in not asking for additional clerical help.

“So, assuming that the work load was still reasonable when he was called to the rectorship, what has happened since? The membership of St. Martha's has increased by slightly more than 100 per cent. It is still increasing.

“Now, it is true that not all of a clergyman's necessary work increases in proportion to the membership. I need no more time for prayer and study than I did in the western mission field. I can teach confirmation classes and handle my part of the leadership of the youth group in the same time that I could in a small church. I need no more time for sermon preparation and little more time for the preparation and conduct of public worship.

“But when it comes to calling, pastoral counseling, hospital visits, weddings, funerals, and such things, the work load increases in almost direct proportion to the membership increase. Fr. Jones tells me that he spent about 50% of his time on such work in his first years here. Assuming this was adequate (he says it wasn't) then the increase in this work with a doubled membership is equivalent to half the time of an experienced and able priest.

“What I'm asking for is a curate, and I think you can employ one for just about half what you are paying me. In other words, I'm not asking for a cent in additional clergy salary not directly justified by the increase in the work load.”

This time, when the treasurer asked, “Where is the money coming from?” there was no tabling of the suggestion that a curate be employed. Instead, the two wardens, the canvass chairman, and the treasurer were appointed as a committee to study ways and means, with instructions to report in two weeks.

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When Writing Schools Please Mention
THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. C. T. Abbott, Jr., vicar of St. Andrew's Church, Cottage Grove, Ore., is now also vicar of St. David's Church, Drain. Address: Box 581, Cottage Grove.

Fr. Abbott has been serving the church at Drain since January. He began work there because of the illness of the Rev. Albert E. Render, who died in June.

The Rev. Samuel R. Boman, formerly consultant in Christian education for the diocese of Nebraska, with address in Omaha, is now rector of the Church of Our Saviour, North Platte, Neb., and chairman of the diocesan department of Christian education. Address: 219 W. Fourth St.

The Rev. Arthur H. Clum, formerly rector of Christ Church, Gilbertsville, N. Y., is now rector of the Church of the Good Shepherd, Elizabethtown, N. Y.

The Rev. Richard K. Fenn, formerly curate at the Church of Our Saviour, Akron, Ohio, will on January 1 join the staff of the Cathedral Church of All Saints, Nagpur, Maharashtra, India. Permanent American address: 365 Edgemere Pl., Oberlin, Ohio.

The Rev. P. Scott Frantz, Jr., formerly Episcopal chaplain at Colorado College, serving the Chapel of the Holy Spirit, Colorado Springs, Colo., is now rector of Christ Church, Lima, Ohio. Address: 1528 Lowell Ave.

The Rev. Donald L. Garfield, formerly vicar of St. Andrew's Church, Turners Falls, Mass., will on September 28 become rector of St. Peter's Church, Springfield, Mass. Address: 49 Buckingham St.

The Rev. Robert F. Hayman, formerly vicar of St. John's Church, Kirkland, Wash., is now rector. The parish was admitted to the convention of the diocese of Olympia in May.

The Rev. Archibald M. Hewitt, Jr., formerly curate at St. Paul's Church, Spring Hill, Mobile, Ala., is now rector of Calvary Church, Ashland, Ky. Address: 1117 Bath Ave.

The Rev. Harry H. Jones, formerly executive secretary of the Province of New England, with address in Whitinsville, Mass., will in October become an associate secretary in the Division of

College Work for the National Council's Home Department.

The Rev. John W. Knoble, formerly associate rector of the Church of St. John the Divine, Houston, Texas, is now rector of St. Paul's Church, Sacramento, Calif.

The Rev. Earle C. Page, formerly rector of the Church of St. Luke and St. Paul, Charleston, S. C., is now rector of Holy Trinity Church, Gainesville, Fla. Home address: 115 N. W. Eighteenth Terr.

The Rev. Thomas H. Whitcroft, formerly curate at St. Mark's Church, Glen Ellyn, Ill., is now rector of St. Andrew's Church, Edwardsville, Ill., and vicar of the church at Wood River. Address: 140 N. Buchanan, Edwardsville.

The Rev. Dr. William B. Williamson, formerly rector of Trinity Church, Williamsport, Pa., is now rector of the Church of the Atonement, Philadelphia. Address: Forty-Seventh St. and Kingsessing Ave., Philadelphia 43.

The Rev. E. Pinkney Wroth, Jr., formerly dean of Holy Trinity Cathedral, Havana, Cuba, is now rector of St. Paul's Church, Rock Creek Parish, Washington 11, D. C.

Resignations

The Rev. A. Elliston Cole retired on September 1 after 35 years as rector of Trinity Church, Bloomington, Ind., and Episcopal chaplain at Indiana University. Address: 1826 E. Hunter Ave., Bloomington.

Changes of Address

The Rev. N. B. Groton, retired priest of the diocese of Pennsylvania, has returned to Henry Lane, Flourtown, Pa., after several months in New Hampshire.

The Rev. S. Whitney Hale, who retired in June as rector of the Church of the Advent, Boston, may now be addressed at Box 354, Marlboro, N. H.

The Rev. Lee A. Hanes, rector of Holy Trinity Church, Hillsdale, N. J., has moved from 152 Magnolia Ave. to a new rectory at 88 Trinity Pl.

The Rev. Ralph R. Stewart, vicar of St. Mary's Church, Webster, S. D., and Christ Church, Milbank, has been awarded the Matilda Winters

Kreigh graduate fellowship for a year's study in residence at Seabury-Western Theological Seminary, Evanston, Ill. He will work for the degree of master of sacred theology.

The Rev. Prof. William J. Wolf, of the Episcopal Theological School, formerly addressed at 2 St. John's Rd., Cambridge, Mass., may now be addressed at 9 Phillip's Pl., Cambridge 38.

Births

The Rev. Edward A. Cobden, Jr. and Mrs. Cobden, of All Saints' Church, Worcester, Mass., announced the birth of a son, Edward, on July 18.

The Rev. Joseph A. DiRaddo and Mrs. DiRaddo, of All Saints' Church, Florence, S. C., announced the birth of their third child and second son, Joseph Geer, on August 17.

The Rev. Ralph E. Fogg, Jr. and Mrs. Fogg, of the Tioga-Tompkins Mission Field, Candor, N. Y., announced the birth of twin daughters, Juliet Elisabeth and Allison Margaret, on August 27.

The Rev. Bruce E. Hanson and Mrs. Hanson, of the Church of the Good Shepherd, Webster, N. Y., announced the birth of their second child and first daughter, Christine Anne, on July 23.

The Rev. Alan P. Prest, Jr. and Mrs. Prest, of Richmond, Va., announced the birth of their third child and second son, Thomas Mark, on May 14. The Rev. Mr. Prest, who is director of religious activities and chaplain supervisor of the medical college of Virginia Hospital, has had a change of address from Forest View Dr. and Pinebrook Dr. to 2901 Kenmore Rd., Richmond 25.

The Rev. Ernest H. Williams and Mrs. Williams, of Christ Church, Cody, Wyo., announced the birth of their fourth child and second daughter, Sarah Margaret, on August 15.

Adoptions

The Rev. L. Bartine Sherman and Mrs. Sherman, of St. Philip's Church, Durham, N. C., announced the adoption of Margaret Lois, born May 18, 1960.

Living Church Correspondents

The Rev. Canon Anthony R. Parshley, 101 Benefit St., Providence 3, R. I., is now correspondent for Rhode Island.

Mr. Arthur Ben Chitty, director of public relations for the University of the South, Sewanee, Tenn., is now The Living Church correspondent for the university.

CLASSIFIED

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BOOKS

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ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ORGANIST, CHOIR DIRECTOR, TEACHER, wanted soon as possible. Expected to teach sixth grade in substantial parish school, play organ and direct choir. Located South Texas. Married man preferred. Substantial salary offered. Reply Box T-484.*

POSITIONS WANTED

CHURCHWOMAN desires secretarial or clerical position in parish or church office in or near New York City. Reply Box G-483.*

RECTOR, moderate, desires change. Reply Box L-476.*

ASSISTANT RECTOR, married, 35, eleven years' experience in the ministry, "low churchman," desires a position as curate or assistant to rector of a parish in New England, New York, or New Jersey. Reply Box O-478.*

ORGANIST-CHOIRMASTER, experienced, employed, wants Episcopal Church desiring progressive music program. Reply Box B-479.*

ORGANIST-CHOIRMASTER, mature family man, MSM Union Seminary, 15 years' experience, full time. Charles Ingerson, Wilton, Connecticut.

PRIEST desires parish. Good pastor, preacher, with years in Christian Education. Healthy, hard worker. Available now. Reply Box J-480.*

URBAN: suburbs not priest's calling. Trained, experienced leadership available. If vital ministry needed, Reply Box S-481.*

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THE LIVING CHURCH

The Living Church

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 23

DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

COLLEGES IN ALBANY, N. Y.

ANDREW'S
Main & Madison Aves., Albany, N. Y.
Rev. Ralph M. Carmichael, r

COLLEGES IN TROY, N. Y.

PAUL'S Third & State Sts., Troy, N. Y.
Rev. Frederick E. Thalmann, r

MARCKSON COLLEGE Potsdam, N. Y.
NEW YORK STATE TEACHERS COLLEGE
Potsdam, N. Y.

TRINITY
Potsdam, N. Y.
Rev. James Pennock, r

INSTITUTE OF AGRICULTURE
AND HOME ECONOMICS, Cobleskill, N.Y.

GRACE CHURCH
Cobleskill
Rev. Walter Reid

Y. STATE AGRICULTURAL
AND TECHNICAL INSTITUTE, Delhi, N. Y.

JOHN'S
Delhi
Rev. Wm. O. Homer

PAUL SMITH'S COLLEGE, Paul Smiths, N.Y.
THOMAS
Tupper Lake
Rev. Michael Kundrat

KIDMORE COLLEGE, Saratoga Springs, N.Y.
THESDA
Saratoga Springs, N. Y.
Rev. W. Benjamin Holmes, r

STATE TEACHERS COLLEGE, Oneonta, N.Y.
CHRIST CHURCH
Cooperstown, N. Y.
Rev. George French, r

STATE TEACHERS COLLEGE
Plattsburgh, N. Y.
TRINITY
Plattsburgh, N. Y.
Rev. Michael Lynch, r

T. LAWRENCE UNIVERSITY, Canton, N.Y.
Y. STATE AGRICULTURAL AND
TECHNICAL INSTITUTE Canton, N. Y.
GRACE CHURCH
Canton, N. Y.

UNION COLLEGE Schenectady, N. Y.
GEORGE'S No. Ferry St., Schenectady, N. Y.
Rev. Darwin Kirby, r

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.
AIDEN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Daily and weekly worship; full-time chaplaincy & Canterbury program

COLORADO COLLEGE
Colorado Springs, Colo.

GRACE CHURCH 601 No. Tejon
Rev. J. Lindsay Patton, r
Daily worship at Grace Church; midweek Eucharist on campus; other Canterbury activities

COLORADO SCHOOL OF MINES
Golden, Colo.

CALVARY EPISCOPAL CHURCH, 1320 Arapahoe St.
Daily worship at Calvary. Episcopal Chaplaincy

COLORADO STATE COLLEGE, Greeley, Colo.
E CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. Young, ass't.
Daily worship in term; Sunday worship, Trinity Church; Full chaplaincy & Canterbury program

COLORADO STATE UNIVERSITY
Fort Collins, Colo.

PAUL'S HOUSE Laurel & Whitcomb Sts.
Rev. Malcolm Boyd, chap.
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COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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UNIVERSITY OF DENVER, Denver 10, Colo.

BUCHTEL UNIVERSITY CHAPEL
Rev. Russell K. Nakata
Wed in term, Eucharist; each quarter, The Canterbury Lectures

ST. LUKE'S HOSPITAL SCHOOL OF
NURSING
Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun & Wed Eucharist in Chapel; Chaplaincy for School & Hospital

UNITED STATES AIR ACADEMY
Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL
Rev. Arthur W. Pierpoint, vicar
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs

DEPARTMENT OF COLLEGE WORK DIOCESE OF WESTERN MICHIGAN

ALBION COLLEGE Albion, Mich.
ST. JAMES 116 W. Erie
Rev. D. H. Burr, r and chap.

CENTRAL MICHIGAN UNIVERSITY
Mt. Pleasant, Mich.

ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

COMMUNITY COLLEGE AND TECHNICAL
INSTITUTE OF BENTON HARBOR and
ST. JOSEPH

ST. PAUL'S Morton at Lane Dr., St. Joseph, Mich.
Rev. H. S. S. Ross, r

GRAND RAPIDS JUNIOR COLLEGE
CALVIN COLLEGE Grand Rapids, Mich.
ST. MARK'S CATHEDRAL 134 N. Division
Rt. Rev. C. E. Bennison, Bishop
Very Rev. G. D. Hardman, Dean

HOPE COLLEGE Holland, Mich.
GRACE CHURCH 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall, Mich.
TRINITY Mansion at Jefferson Sts.
Rev. T. F. Frisby, r

TRAVERSE CITY COMMUNITY COLLEGE
Traverse City, Mich.
GRACE CHURCH 349 Washington St.
Rev. F. J. Foley, r

WESTERN MICHIGAN UNIVERSITY
KALAMAZOO COLLEGE
BRONSON SCHOOL OF NURSING
Kalamazoo, Mich.

ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r; Rev. H. F. Nelson, Jr., diocesan chap.
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;
Tues, Wed, Thurs 7 HC on campuses

OTHER COLLEGES IN ALPHABETICAL ORDER

BETHUNE-COOKMAN COLLEGE
ST. TIMOTHY'S Daytona Beach, Fla.
Rev. James H. Hall, v
Sun HC 7, 11, EP 7; Tues, Thurs HC 7

BRIDGEWATER, MADISON,
SHENANDOAH
EMMANUEL Harrisonburg, Va.
Rev. Francis B. Rhein, r; Mrs. Percy Warren, col w
Sun 8, 9:30, 11, York Club 5, Canterbury 6

BRYN MAWR COLLEGE and
HAVERFORD COLLEGE
CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Frank Potter, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

UNIVERSITY OF CALIFORNIA AT
LOS ANGELES
UNIVERSITY RELIGIOUS CONFERENCE
900 Hilgard, Los Angeles 24
Rev. C. Edward Crowther, chap.
HC daily 6:45, EP daily 5:10; Canterbury Wed 7:30

CARLETON COLLEGE AND ST. OLAF
ALL SAINTS Northfield, Minn.
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 15 HC)

CENTENARY COLLEGE FOR WOMEN
ST. JAMES' Hackettstown, N. J.
Rev. Clarence W. Sickles
Sun 8, 9:30, 11; Wed 9:15; Fri 7

COLUMBIA-BARNARD
ST. PAUL'S CHAPEL on campus New York, N. Y.
Rev. John M. Krumm, Ph.D., Chaplain of the
University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri;
Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL,
ROCKEFELLER INSTITUTE
NEW YORK HOSPITAL SCHOOL OF NURS-
ING, FINCH (Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

EARLHAM COLLEGE
ST. PAUL'S 800 N. "A" St., Richmond, Ind.
Rev. Robert K. Bernhard, r
Sun 8, 9:30, 11; HD 10, 12:10

EAST TENNESSEE STATE COLLEGE,
Johnson City — 807 Lake St.
Rev. Albert N. Minor, chap.
Sun 9, 10:45; Mon 4:30; Wed & Fri 7:15

GEORGIA TECH & AGNES SCOTT COLLEGE
ALL SAINTS Atlanta, Ga.
Rev. M. L. Wood, Jr., r; Rev. J. M. Coleman,
college chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA
HODGSON HOUSE AND ST. MARY'S CHAPEL
980 South Lumpkin Street Athens, Ga.
Rev. Nathaniel E. Parker, Jr., chap.
Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed
Canterbury Club 5:30

GOUCHER COLLEGE AND
STATE TEACHERS' COLLEGE, Towson, Md.
TRINITY 120 Allegheny Ave., Towson, Md.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.
Sun 8, 9:45, 11; Thurs 10:30

HARVARD, RADCLIFFE, M.I.T.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES
ST. JOHN'S CHAPEL Geneva, N. Y.
Rev. David A. Crump, chaplain
Sun 10, 7:30; Weekdays 7:15 5, 10; Canterbury
Assoc. Sun 5

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

HOWARD UNIVERSITY

CANTERBURY HOUSE
2333 1st St., N.W. Washington, D. C.
Rev. H. Albion Ferrell, chap., Miss Harroldean
Ashton, apprentice ass't.
HC Sun 9, Wed 7; Canterbury Assoc Wed 7:30

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

ST. JOHN THE DIVINE Champaign, Ill.
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

LOUISIANA STATE UNIVERSITY

ST. ALBAN'S CHAPEL Baton Rouge, La.
Rev. U. T. Holmes, chap.; Rev. Wallace H. Garrett,
ass't. chap.
Sun 8, 9, 11, 5:30, 6; Daily 9:10, 12:10, 5:10;
Tues & Fri 7; Canterbury Assoc, Thurs 5:10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

ST. ANNE'S Lowell, Mass.
Rev. Francis B. Downs, r
Sun 8, 9:15, 11

MACALESTER COLLEGE and HAMLINE UNIVERSITY

ST. PAUL'S-ON-THE-HILL St. Paul, Minn.
Rev. J. R. Bill, Rev. P. A. Jones, chaplains
Sun 8, 10:30; Canterbury, Thurs 5:30

MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

TRINITY Houghton, Mich.
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury Club weekly

MOUNT HOLYOKE COLLEGE

ALL SAINTS' South Hadley, Mass.
Sun 8, 10, 11:30 Rev. Maurice A. Kidder, v and
chap., Lawrence House, Fri 5:30

NASSON COLLEGE

Springvale, Maine
ST. GEORGE'S Main & Emerson Sts., Sanford
Rev. E. Robert Newton, v
Sun Mass 7:30, 10:30; Wed 7:45; C Sat 7-8

NORTHWESTERN UNIVERSITY

Evanston, Ill.
CANTERBURY CHAPEL & HOUSE, 2000 Orrington
Rev. Scott N. Jones, chap.
Sun: St. John's Chapel, 2122 Sheridan
HC & Ser 9:30, 11

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Samuel H. Sayre, r
Sun 7:30, 9:15, 11; 7 every Thurs on campus

OHIO STATE UNIVERSITY,

ST. STEPHEN'S Columbus, Ohio
Rev. J. N. Mitchell; Rev. E. A. Vasyan; Rev. G. E.
Ross; Miss Mary K. Babcock
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thur 7

OHIO UNIVERSITY

GOOD SHEPHERD Athens, Ohio
Rev. Pitt Willard; Rev. Frederick Wells
Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

UNIVERSITY OF PENNSYLVANIA

ST. MARY'S 3916 Locust St., Philadelphia
Rev. Wm. X. Smith, r; Rev. Earl H. Brill, chap.
Sun 8, 9:30 (University Service), 11

PRINCETON UNIVERSITY

THE WM. A. PROCTER FOUNDATION
53 University Pl. Princeton, N. J.
Rev. William A. Eddy, Jr., chap.
Sun Univ. Chapel 9; HC Tues & Thurs 7:30

RICE UNIVERSITY

TEXAS MEDICAL CENTER

COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Astry House, 6265 So. Main
Rev. Lane Denson, chaplain
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE

ALL SAINTS' Winter Park, Fla.
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
Sun 7:30, 9, 11; Canterbury Club Sun 5-7

RUTGERS, THE STATE UNIVERSITY DOUGLASS COLLEGE

CANTERBURY HOUSE New Brunswick, N. J.
5 Mine St., Episcopal chap.
Rev. Clarence A. Lambelet,
Sun 8, 9:30, 11, 5; Thurs 7

SKIDMORE COLLEGE

BETHESDA CHURCH Saratoga Springs, N. Y.
Rev. W. B. Holmes, r, Rev. Lawrence Schuster
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

SOUTH DAKOTA STATE COLLEGE

ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.
Sun 7:30 & 11

UNIVERSITY OF SOUTHERN CALIFORNIA

ST. JOHN'S Adams & Flower Sts., Los Angeles
Rev. E. Lawrence Carter, r; Rev. J. Ogden Hoffman,
Jr., Rev. Michael Hamilton (Graduate Students,
Faculty), chaplains
Sun 8, 9, 11, 5:30; Weekly, on campus: Faculty &
Student groups.

STANFORD UNIVERSITY, CALIFORNIA

ALL SAINTS, Palo Alto Sun 8, 9:45, 11
HOLY TRINITY, Menlo Park Sun 8, 9:30, 11
ST. MARK'S, Palo Alto Sun 7:45, 9:30, 11
CANTERBURY HOUSE Sun 7:15, Tues 12:10
Rev. John W. Duddington, chap; Miss Marian
Smallegan, college associate; Miss Dorothy James,
apprentice ass't.

STETSON UNIVERSITY

ST. BARNABAS' DeLand, Fla.
Rev. Canon LeRoy D. Lawson, r
Sun 8, 9:15, 11; Canterbury House 5

TULANE UNIVERSITY NEWCOMB COLLEGE

CHAPEL OF THE HOLY SPIRIT New Orleans, La.
1100 Broadway
Rev. W. Donald George, chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-
bury Forum Wed 6

TUSKEGEE INSTITUTE Tuskegee Institute, Ala.

ST. ANDREW'S
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

WHITMAN COLLEGE

ST. PAUL'S, Catherine at Birch, Walla Walla, Wash.
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;
Rev. B. A. Warren
Sun 8, 9:15, 11; Canterbury 5:30; Wed & HD 11;
Daily (Mon thru Fri) 8:45

UNIVERSITY OF WISCONSIN Milwaukee MILWAUKEE-DOWNER

EPISCOPAL CAMPUS RECTORY Milwaukee, Wis.
3216 North Downer Ave.
Rev. James Dyar Moffett, chap.
Open Daily: 7-10

WITTENBERG UNIVERSITY, Springfield, O. ANTIOCH COLLEGE Yellow Springs, Ohio

CHRIST CHURCH 409 E. High, Springfield, Ohio
Rev. Compton Allyn, r; Rev. Keith Scott, chap.
Sun 8, 10; HD 7

UNIVERSITY OF WYOMING

ST. MATTHEW'S CATHEDRAL Laramie, Wyo.
3rd and Iverson,
Very Rev. Otis Jackson, dean; Rev. Raymond C.
Knapp, chap.
Sun 8, 9:15, 11; Mon-Fri 7 HC at Canterbury House

DEATHS

"Rest eternal grant unto them, O Lord
and let light perpetual shine upon them"

The Rev. Abraham Lincoln Millet, retired priest of the diocese of Pennsylvania, died on August 31st, at the age of 91.

Mr. Millet was graduated from Dickinson College in 1891, and received the M.A. degree from that school in 1905. He attended Philadelphia Divinity School, and was ordained in 1905.

He was on the staff of the Philadelphia College Mission from 1905 until 1925, and was a missionary of the diocese of Pennsylvania from 1925 until 1929. Mr. Millet served as priest-in-charge of St. Titus Church, Philadelphia, from 1929 until his retirement in 1936.

Surviving is his wife.

Ethel Hogle, field worker for the diocese of Michigan, and for 40 years a communicant of St. Joseph's Church, Detroit, died at her home on August 12th, at the age of 79.

Mrs. Hogle was born in Chicago in 1881, moved to Michigan in 1919, and has been active in the Church there since then. In 1948 she became a member of Bishop Emrich's staff.

Mrs. Hogle served as housemother for Peter's Home for Boys in Detroit, and was instrumental in establishing missions at South Lyon, Pine Lake, and Fairhaven, Mich.

She is survived by four children, 11 grandchildren, and nine great-grandchildren.

James F. Jiacoletti, a layman of the missionary district of Wyoming, died of a heart attack in a Chicago hotel on August 15th, at the age of 52.

Mr. Jiacoletti was a frequent delegate to the district convocation, and served as lay reader at St. James' Church, Kemmerer; St. Mark's, Helena; and St. Christopher's, Cheyenne, Wyo.

He moved to Cheyenne in 1952, when he became executive secretary of the Wyoming High School Activities Association. Mr. Jiacoletti served on the district council of advice from 1952 until 1953, and on the executive board of the district from 1948 until 1951. He was chairman of the Church pension fund for the district since 1949.

He is survived by his wife, Eileen, five brothers and six sisters.

Frederick L. Ericksen, retired organist and choirmaster of Emmanuel Church, Baltimore, Md., died in Baltimore on August 5th, at the age of 77.

Mr. Ericksen was born in Escanaba, Michigan. He received the degrees of Bachelor of Arts and



Master of Arts from the University of Michigan and studied at Union Theological Seminary and the General Theological Seminary of New York City. He became organist and choirmaster of Emmanuel Church in 1912, and served until his retirement in April of this year.

Mr. Ericksen introduced an annual Christmas carol service which had considerable popularity and was the originator of a style of chanting known as "Free Chant."

John L. Scott, active layman of Trinity Church, Lewiston, Me., died August 26th in a Biddeford, Me., hospital, at the age of 59.

Mr. Scott was born in Lewiston, Me., in 1900. A graduate of Bliss Business College, he was president of the Pineland Lumber Co. of Lewiston.

Mr. Scott was active in affairs of the diocese of Maine and of his parish, having served as vestryman and senior warden.

He is survived by his wife, Alice Beaumont Scott; two sons, the Rev. John L. Scott, Jr., of the diocese of Western Massachusetts, and William L. Scott; a daughter, Mrs. John L. Holcomb; two brothers, Walter C. Scott, and Ronald L. Scott; and four grandchildren.

Clergy whose parishes serve college students and who are interested in listing service hours in this section are requested to write to the Advertising Manager for details. The Directory is published in all September, January and June numbers.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Rev. Charles Higgins, dean
St. E. of N-S Hwy 67
Sun 7:30, 9:25, 11

S ANGELES, CALIF.

MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

NICHOLAS 17114 Ventura Blvd. (at Encino)

Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
Education Tues 8; Penance Fri 7 to 8 & by appt

N FRANCISCO, CALIF.

EVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
10, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

ASHINGTON, D. C.

PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
Daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
P 6:45, EP 6; C Sat 5-7

ORAL GABLES, FLA.

PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

ORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
HD 9; C Fri & Sat 4:30-5:30

CONUT GROVE, MIAMI, FLA.

STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

RLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30; 5:45; Thurs &
HD 10; C Sat 5-6

TLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Wabash & Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
P, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
Fri) Int 12:10, 5:15 EP

ANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
1 (Requiem) 7:30; also Sat 10; MP 8:30, EP
30; C Sat 4:30-5:30, 7:30-8:30 & by appt

ALTIMORE, MD.

COUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
Sat 4:30-5:30, 7:30-8:30

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat
4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S;
Weekdays HC Tues 12:10; Wed & Saints' Days 8;
Thurs 12:10; EP Tues & Thurs 5:45. Church open
daily for prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D. D., r

TRINITY

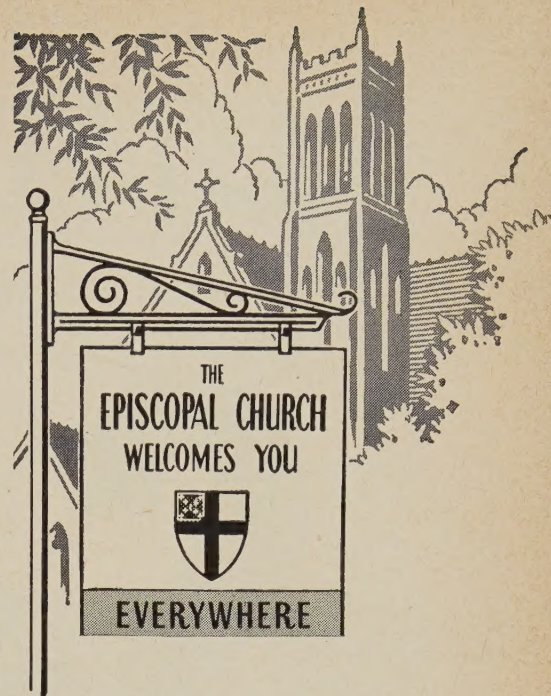
Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. William W. Reed, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

SYRACUSE, N. Y.

CALVARY

1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat
4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10,
Sat 9:30), Daily EP 5:30; C Sat 12

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

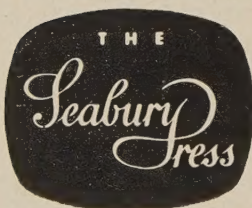
ST. PAUL'S

15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9:30, 11; Daily: varied times

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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